

PALESTINE
MESOPOTAMIA
AND THE JEWS

SIR ANDREW WINGATE
K.C.I.E.

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Wingate, Andrew, 1846-1937.

Palestine, Mesopotamia, and the
Jews : the spiritual side of history :
with a synopsis of the war

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PALESTINE, . . .
MESOPOTAMIA,
AND THE JEWS

The Spiritual Side of History

Sir ANDREW WINGATE, K.C.I.E.

**"Bound to be profitable reading
to all classes of students."**

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INTRODUCTION.

IN a period of trial our discipline is tested. The disciples had been filled with the thought of the coming of the Kingdom of Heaven. So before the War we imagined that we were within sight of perpetual peace, sailing with civilisation at the prow and education at the helm. Satan broke in upon our Dream with a great storm, our ship is covered by the waves, our lives are in jeopardy. Why is God not working? Why does He permit this tragedy of Death and Suffering? We awake Him with the faithless cry, that causes such intense pain to a Father's heart, "Carest Thou not that we perish?"

Questions which are inspired by doubt bring weakness. After a few days at sea, some Indian troops, who had never seen the ocean, got troubled. They were lost. Their officer pointed to the wake of the transport, stretching eastward. "That straight road," said he

"leads back to Bombay. The track is not visible before us, but the Captain sees it all the time. He knows the road." For disciplined men the hint was enough.

The story has a lesson for us. We too must have confidence in the leadership of our Captain. Let us mount the ridge raised by this war and look back over the centuries and try to trace the path by which we have come. Then, by the light of God's Word, let us try to understand the signs of our day and so get courage to trust that we are being led into a definite future.

It was Easter in Jerusalem in 1902, four years after the Kaiser's visit. Of French, Russian and German claims to Naboth's vineyard there was evidence in structures of strength. On an adjoining tower, overhanging the court of the Holy Sepulchre, from a weak staff, upheld by four cords, fluttered a tiny Turkish flag. Below, were Turkish soldiers, keeping in order the representatives of the Great Powers and Churches of Christendom. Why did Europe prefer such degradation to restoring the Jews?

It was clear that the Turkish flag was upheld by the inter-animosities of the four Great Powers, Russia, France, Germany and Britain, any one of whom, except perhaps the last, was prepared to appropriate the inheritance of the Jews, but was deterred by fear of the other three, while the Churches had no mind to fulfil the Scriptures, which did not seem to reserve the right and left hand seats for themselves. Strategically and ecclesiastically, Naboth's vineyard has been a tempting possession.

In the quarrels of the Crusaders we can see a forecast of the political and religious rivalries, which have left the Christians of the Near East to be tortured and massacred by the Turks, and the Jews, scattered in Europe, to be similarly dealt with by the Christians. The process by which the Near East is now being opened to deliverance from Turkish desolation, and to the return of the Jews from their dispersion among the nations, deserves close attention.

BOOK I.

The Path which led to War.

CHAPTER I.

RUSSIA'S MENACE TO INDIA—HER OBJECTIVE, CONSTANTINOPLE.

Throughout the 18th century, which Sir J. R. Seeley dates from 1688 (the Revolution), to 1815 (Waterloo), Britain struggled with France for India and North America and won in both. In the last stage of the combat, Napoleon was convinced "that the best way to carry on the contest with England is by occupying Egypt and at the same time by stirring up Tippoo Sultan." ("Expansion of England.") "Really to ruin England we must make ourselves the masters of Egypt"—Napoleon to the Directory, 1797. (Heading of chapter 7. "The Eastern Question," by J. A. K. Marriott.) Germany has pursued a similar policy in the present war both by attacking Egypt and by endeavouring to excite sedition in India.

Our treaty with Muscat in 1798 was to exclude French influence from Oman, but before long anxiety arose from another Power, prowling Eastward to find our supposed vulnerable Indian Empire.

Russia and France had been associated in designs against India through Persia in 1800 and again later on. When France was no longer in a position to assist, Russia pursued her aims alone, and by her

treaty with Persia in 1828, secured that preponderating influence in Persia, which has never ceased. This led, in 1837, to interference by Persia in Afghanistan, which meant that the English in India were "again coming into contact with a rival European influence on Asiatic ground, and that whereas in the previous century they had only to fear that rivalry on the sea-coast, they now had due notice of its approach over-land." (Sir A. Lyall's "Rise of British Dominion in India.") In other words our military forces of India began to face north-west, an organisation which received its latest development when Lord Kitchener was Commander-in-Chief in India. "The Russian menace had not then (1904) receded." ("India under Curzon," by Lovat Fraser.) In the issue this Russian move had considerable success, for the garrison which we placed in Cabul was exterminated in 1842 on its retirement towards India. "This was the greatest disaster we have ever suffered in the East." ("England in the 19th Century," C. W. Oman.)

That Afghanistan remains free may not be a disaster but in accordance with prophecy. As Moham-medans, the Afghans are Sunnis and therefore are at variance with the Persians who are Shiahs. But Sir Thomas Holdich is of opinion that their chief clans, the Durani, Yusufzai, and the like, who style themselves Beni-Israel (that is, Children of Israel), and trace their ancestry to Kish, the father of Saul, have their heredity from Shem strongly marked upon their features. Others have held much the same opinion.

Perhaps the name Cabul may have been associated with the town which Solomon gave to Hiram (1 Kings ix. 13). (Lecture before the Royal Society of Arts, on January 18, 1917.) Thus the restoration of the Jews may react on Afghanistan.

Russia's advance into Central Asia was from two directions. From the north, Tashkent, Khokand, Samarkand and Bokhara were all subjugated by 1868. From the Caspian, General Skobeleff in 1880-81, pushed eastward, capturing Geok Tepe, Askabad and Merv. Finally in 1888, General Annenkoff's Central Asian Railway linked up these two areas of conquest and also strengthened Russia's importance in North Persia, bringing the Province of Khorasan, necessary to any serious menace to India, at least within reach. ("Persia," by Lord Curzon.)

As these conquests developed they were doubtless attractive in themselves and they have been beneficial to Central Asia. But the original objective of the Russians was not India, as has been pointed out by Lord Curzon, but Constantinople. "They mean to keep England quiet in Europe by keeping her employed in Asia." ("Russia in Central Asia in 1889," by Lord Curzon.)

CHAPTER II.

RUSSIA WATCHES THE DECADENT TURK WITH HUNGRY EYES.

What brought Russia to wish for Constantinople? Throughout the 16th and 17th centuries, the Hapsburgs bore the brunt of the struggle against the Turks. These Ottomans have had a strange history. Like Mohammed, they sprang out of obscurity and achieved a similar dazzling success. Taking their name from their leader Othman (1288), who died in 1326, they crossed from Asia Minor and established themselves in Adrianople in 1366, knocked out Serbia and the Slavs at Kossova in 1389, defeated the united forces of Christendom at Nikopolis in 1396, captured Salonica in 1412, and Constantinople in 1453. During the remaining half of the 15th century, the Ottomans subjugated the Balkan peninsula, including Bosnia, the Herzegovina and Greece, besides the Crimea, thus possessing themselves of the Black Sea. Early in the 16th century they conquered Syria and Egypt, Mesopotamia and Arabia. Whereupon the Khaliphate was transferred to the Ottoman Sultan, so that Suleiman the Magnificent, in whose reign (1520-1566) Ottoman power attained its zenith, ruled both as Khaliph and as Sultan, thus becoming successor to Mohammed as well as to Othman.

By the middle of the 16th century Hungary and Buda-Pesth had been occupied.

Lord Eversley invites attention to the fact that the Othman family produced a succession of fine Sultans, father and son, for ten generations, without a break, culminating in Suleiman (Solyman) the Magnificent, a succession "quite without precedent or example in history." He writes that, "the Turkish Empire was aggregated by its first ten great Sultans, and has since been, - in great part, dismembered under their twenty-five degenerate successors." Consequently, Lord Eversley reckons the period of the growth of the Turkish Empire to be three centuries, from 1288 to 1578, and the period of decay to be the next three centuries, 1578 to the present day. ("The Turkish Empire. Its Growth and Decay.") But another century was to elapse after 1578, before the decay became so pronounced as to affect the aims of European policies.

Then came the fatal year, 1683, when Vienna would have been taken and the Hapsburgs extinguished; but John Sobieski and his Poles came to the rescue, hurled the Turks back from Vienna, and drove them from Hungary, a service ill requited by Austria in later years. After 1683, the Turks ceased to be a menace to Christendom, writes Mr. Marriott in "The Eastern Question." Professor Seeley attributes the breakdown of the Moghul Empire in India to Aurungzebe's expedition to the Deccan in 1683.

It is remarkable that the decay of Islam in West and East should be dated from the same year, and that these colossal Mohammedan Empires should simultaneously snap at the moment of their widest expansion. In India, the disorder brought about our struggle with France during the 18th century already mentioned. In Europe it induced Russia to challenge Turkey's supremacy in the Crimea and the Black Sea. Peter the Great ruled from 1689 to 1725, and in his reign began the military contest with the Ottomans, which has continued till the present time. Russia, however, did not make much headway till 1774 (Treaty of Kainardji), when she secured the Crimea and north coast of the Black Sea and soon after started the naval base of Sebastopol. She was also given the right to a Greek Church in Constantinople and permission for Russian pilgrims to visit Palestine. As Lord Eversley states, the Treaty of Kainardji "secured to Russia a virtual protectorate in favour of the Christian subjects of Turkey."

Russia owed her Christianity, her alphabet and her Bible to Constantinople, and her people have never lost their faith. In Peter the Great these yearnings began to take shape, and Russian ambitions, as Turkey's weakness became apparent, turned in the direction of Constantinople and the Holy Land. The claims to protect the Greek Christians in the Turkish Empire, and to control the Dardanelles, were henceforward steadily pressed. The Treaty of 1774 constituted "the real starting-point of Russian

progress in the Near East." ("The Eastern Question," by Marriott.)

If Russia indulged dreams that her past entitled her to succeed to the possessions of the Byzantine Empire, when the Ottomans were obliged to vacate, so did France. Throughout the 16th and 17th centuries France had contended with the House of Hapsburg for supremacy in the Western Empire, a contest which later on was taken up by Prussia against Austria.

The antagonism to the Hapsburgs, brought France into close connection with the Swedes, Poles and Turks. Consequently, when Russian influence began to make itself felt in the Near East, "it was," as Mr. Marriott writes, "more than ever important for her to maintain her ascendancy at Constantinople. Originally an outcome of her rivalry with the Hapsburgs, that ascendancy now involved her in prolonged antagonism to the ambitions of Russia . . . France was definitely committed to the defence and independence of the Ottoman Empire many years before that famous phrase had ever been heard in England."

CHAPTER III.

BRITAIN AND FRANCE OPPOSE RUSSIAN AIMS.

The Crimean War of 1854-1856 had its roots in the long-standing struggle between the Roman and Greek Churches at Jerusalem. By the Greek Church is here meant the Russian Church, which is independent of and has little sympathy with the Greek Church represented by the Patriarchate. The Russian peasantry repair to Jerusalem in thousands every year, regarding the Holy Places with passionate devotion, a fact which must partly account for the hostility to both Turks and Jews prevalent in Russia. This hostility is accentuated by the large number of Jews in Russia and by the large number of Christians under Turkish rule. Russia has clung to a rever-sionary interest in Constantinople, the possession of which would give her ascendancy in the Balkans and an easy access to Palestine as well as the Mediterranean.

The French, beside other objectives, for the major portion of the 19th century, have sought a base in Egypt from which to maintain the Roman claim to protect the Latin Christians in Turkey. This claim dates from 1535 A.D., when Suleiman the

Magnificent granted the right to Francis I., who was seeking help against the Hapsburg Emperor Charles V. The privileged position of France was renewed again and again, and finally by the capitulations of 1740, when French pilgrims and Latin monks in Palestine were conceded exclusive rights in return for services rendered by France to the Ottomans against Austria.

In conformity with this tradition of French diplomacy for 300 years, Napoleon III. in 1850 agitated to revive the privileges of the Roman Catholics in Palestine. ("The Eastern Question," by Marriott, 1917.) The Franciscans in Jerusalem represent the French. ("Spectator," 5th May, 1917.) Circumstances have changed, however, and it will be difficult now for the French, with any self-respect, to recognise either the title or the monk. "The claim of Russia to a protectorate over Turkey, that of France to a protectorate over Egypt, was firmly repudiated" by Palmerston. ("The Eastern Question.")

When, therefore, the Tsar Nicholas I., who initiated the ceaseless agony of the Russian Jews ("Anti-Semitism," article by A. M. Hyamson, 1916), having failed to bribe England with the offer of Egypt, as her share of the partition of the Sultan's realm, proceeded to demand in Constantinople a treaty granting to Russia the protectorate over all Christians in the East, he found himself opposed by England as well as by France. "To have to fight for the maintenance of the corrupt despotism of the Sultan, in company with such a doubtful ally as Napoleon III., was an

unhappy necessity." ("England in the 19th Century," by C. W. Oman.)

With the then ambitions of the Tsar there was nothing else to do, but the war confirmed Russia in the policy that the advance on Constantinople must be by way of menace to India. The defeat before Sebastopol and the accession of Alexander II. (1855), a very different type of man, doubtless hindered any activity on the part of Russia during the mutiny of a part of our Indian army (1857), but our weakness in India afforded the opportunity to Russia to advance in Central Asia, as already described. This policy of Russia must have been further strengthened when some of the Balkan States revolted in 1876 against the pitiless oppression of Turkey. It was only because Gladstone threw himself between, that our forces were not employed to prevent Russia affording any succour to these distressed Christian nationalities. As soon, however, as Turkey was soundly beaten, we sent our Fleet to the Dardanelles, brought Indian troops to Malta, and forced Russia into the Berlin Conference (1878), whence she emerged humiliated. Naturally, Russia "owed England a grudge which could not easily be forgotten" (Oman), and which was only partly satisfied when Russia's embassy to Cabul in 1878 brought about Lord Roberts' campaign in Afghanistan of 1878-1880, including the famous march from Cabul to Kandahar.

The defeated Turks, forgetting that England had twice saved them, began to lend an ear to Germany,

and General von der Goltz was appointed in 1881 to reorganise their army.

If our many troubles in Afghanistan are traceable to European influence, we must not forget that Russia has subdued the wildness of Central Asia, has stirred Persia and China from their apathy, and has been used to bring Japan into a new position. Nor can we deny that Russia's menace has been a factor in equipping India with a powerful army and in consolidating the loyalty of India to the British Empire.

CHAPTER IV.

RUSSIA'S "ROT AND DECAY" POLICY FOR PERSIA.

While Russia in 1837 was giving us anxiety as to Afghanistan, France was doing the like in the Near East. The adventurer, Mehemet Ali, had possessed himself of the government of Egypt and proceeded to wrest Syria from the Sultan of Turkey. In these struggles, Russia naturally intervened to save Constantinople from Egyptian bondage, while the French as naturally encouraged Mehemet Ali. England opposed both Russian and French designs, and finally Syria was restored to Turkey, Russia relinquished her advantage in the Dardanelles, and France, finding England and Russia against her, gave way, but with bitter feelings (1840).

Again, while Russia was penetrating into Bokhara in 1868, the French were constructing the Suez Canal, opened in 1869, which threatened for a time to establish a French control of Egypt as well as of our communications with India. This idea was not new. Mr. Marriott quotes Volney's hope in 1788 that the ancient circulation by Suez would be restored and the Cape Route would be deserted. The purchase of 177,000 Canal Shares from the Khedive for £4,000,000 in 1875, the acquisition of Cyprus in 1878, and the

formal establishment of a Dual Control of Egypt in 1879, helped to restore our position, which the campaign against Arabi Pasha in 1882 turned into a British occupation. Thus the Berlin Treaty helped us to fence Constantinople against the Russians, and the defeat of the French by the Germans in 1870 enabled us to counteract French designs on Egypt.

We were not trying to obtain a footing in Constantinople, Cairo, or Jerusalem for ourselves. The position we occupied in India compelled us to oppose Russia and France as often as they moved, conjointly or severally, to disturb the safety of that Empire. The noteworthy fact emerges that Palestine has never been occupied by any Christian Power.

Lord Lawrence thought that India could be sheltered by strengthening Afghanistan. "His idea was that a friendly and independent Afghan State should be interposed between India and Central Asia; if Russia could not be prevented from over-running Central Asia, she could at all events be kept out of Afghanistan." ("Men and Events of my Time in India," by Sir Richard Temple.)

In the sequel, the Russian threat intensified. Since the Penjdeh affair in 1885, Russia's boundary extends along the north of Afghanistan. By the Persian Delimitation Convention of 1907, the Russian zone of dominance was drawn from a point where the territories of Russia, Persia and Afghanistan meet south-west towards Yezd. In March, 1915, the Russian Ambassador proposed to us that "a small

area in the neighbourhood of the Russian and Afghan frontier" should be transferred from the neutral to the Russian zone. (Parliamentary Report. "The Times," 10th Jan., 1918.) There had been talk of a railway from Askabad on the Central Asia Railway through Meshed to Kuhsan on the Heri Rud, north-east of Herat.

Lord Curzon lamented that it was Russia's policy that Persia should "rot and decay," and he urged as a bulwark against Russia's advance that "the integrity of Persia must be registered as a cardinal precept of our Imperial creed." Regarding interference with the *Pax Britannica* of the Persian Gulf and the Southern Seas, Lord Curzon wrote, "It can only be prosecuted in the teeth of international morality, in defiance of civilised opinion, and with the ultimate certainty of a war with this country that would ring from pole to pole." ("Persia," Vol. II.)

Prophetic words, for the third Power, Germany, was already promoting disturbing settlements in the Southern Seas and preparing to press her way towards the Persian Gulf.

CHAPTER V.

THE TORTURED NATIONALITIES OF THE BALKANS PANT FOR FREEDOM.

The long struggles of the Hapsburgs with France on their western front for supremacy in Europe, and with the Ottomans on their eastern front for the existence of the Germanic Empire, fill the pages of European history during two centuries.

In the 18th century Russia stepped in against Turkey, and, as Turkey weakened, came into competition with Austria for the residuary overlordship of the Slavs of South-Eastern Europe.

To appreciate the influences which moved Germany to place in the forefront of her policy the forcing of a German-controlled road through South-Eastern Europe, the position of the various Balkan peoples, as they have emerged from Turkish captivity, must be sympathetically understood. For indeed the record of these peoples resembles the stories of the slave cargoes. When the agony of suffering, the longing for free air, drove the victims to break through the hatches, they were thrust back by Moslem and Christian alike.

The rending of the pagan Roman Empire, when idolatry and its devilries were being excised, though

not with the clean cut of Mohammed, stirred the recesses of the forests and steppes of Northern and Eastern Europe. As eagles to the carcase, so tribe followed tribe. Finally, in the breaking up of the Empire into its modern kingdoms, the Slavs, Serbs, Croatians, Slovenes, (now styled Jugo-Slavs) found themselves in possession of a good deal of South-Eastern Europe. Hedged in between the Magyars and Roumans on the north and the Bulgars on the east, there never was much room for expansion. They were soon as divided in Christianity as they had been in paganism. The Serbs bowed to ikons in the Greek Church and were subject to Constantinople. The Croats bowed to images in the Roman Church and mostly were under Hungary.

The Bulgars, Volga-born, are not a Slavonic but a so-called Turanian race, like the Magyars. Between Bulgars and Serbs there has been constant antagonism, each striving to be master, while the political instincts of Magyars and Serbs have always been in opposition, the Magyars obstructing the approach of the Serbs to the Adriatic, and being themselves shut off from the Ægean by the Serbs. ("The Eastern Question," by Marriott.)

Into this welter of racial, religious and political enmities, came the sword of the Ottomans, wielded by one mind, one creed, one purpose. The flashes of the terrible weapon, as it mowed down one people after another, has already been described. The Slavs were blotted out from living nations at Kossova in

1389, and the Bulgars a few years later. Soon after the capture of Constantinople in 1453, Serbia, Bulgaria, Thrace, Macedonia and Greece were all absorbed into the Ottoman Empire. Their religious life was reduced to dependence on the Greek Patriarch at Constantinople. The alliance of this dignitary with the Sultan was based upon mutual assistance to keep the unhappy Balkan populations in political and ecclesiastical subjection. Backed by the Greeks in Moslem employ, the Phanariotes (Phanar being the Greek quarter), the oppressed looked in vain to the Patriarch for sympathy, as the Belgians in these days have vainly appealed to the Pope, similarly leagued with Austria for his maintenance in power.

With the first breath of freedom, Greece renounced obedience to the Patriarch in Constantinople in 1833, Serbia in 1831, Roumania in 1865, Bulgaria in 1870.

For some five centuries the Balkan races groaned in cruel bondage and moral darkness, intensified by the struggles between the Austrians and the Turks, and between the Russians and the Turks, for possession of their territory and persons.

"A righteous man regardeth the life of his beast," but none of these Powers has given a thought to "humanity." Consequently, these races emerged with the instincts of wild cats. They had never known any government but massacre and brute force. Europe was shocked, and the one idea was to batten them down again.

The first hope of deliverance reached these tortured

nationalities from the French Revolution, possibly through the Jews, whom the event awakened to a sense of coming liberation. The Serbian peasantry broke loose, led by Kara (black) George, a pig merchant (1804). Another leader appeared in Obrenovitch, who dispatched the head of Kara George to Constantinople (1817).

Such was the beginning of the feud between the two families which culminated in the awful tragedy of 1903, when King Alexander and his worthless wife, Queen Draga, were thrown out of window. By 1830, Serbia had won a modified autonomy, but it was not till 1867 that the Turkish garrisons were finally withdrawn.

In Greece, the first blow for freedom was a massacre of the Turks in Morea, followed by slaughter of the Greeks wherever the Turk could get at them. Powerless himself, the Sultan summoned the ruthless army of his Egyptian rival, Mehemet Ali.

Greece was speedily trampled back into submission, but with such frightfulness that the British Fleet, representing the indignation of the British people, sank the naval forces of the tyrant in Navarino Bay in 1827. By this act, the shackles were knocked off the bruised limbs of Greece, for in the following year, with British consent, the French expelled the Egyptians. The weakening of Turkey was not palatable to our own Government, which was more concerned by the advance of Russia; but we did not take up the attitude of Prussia and Austria, which would have

left the Greeks to be treated as all aspirants for national independence in their eyes deserve. In 1832, Greece was declared to be an independent Kingdom under the protection of Great Britain, France and Russia.

With such a history, no wonder that the heart of Greece beats true to the Allied Powers in the greater struggle for freedom in Europe, of which her release heralded the dawn.

Her mistake seems to have been in choosing a king. But a Democracy is not born in a day, and a generation reared in massacre must leave to its children the building of the national temple, where Righteousness sits on the throne.

The next breath of mountain air which swept through the Balkan valleys came from the Crimean War, 1854-1856. The Treaty of Peace repudiated the right of Europe to interfere in the internal affairs of Turkey, regarding Turkey as a nation instead of as a slave-owner. But it at least acknowledged rights. Wallachia and Moldavia had tasted emancipation from the Turk; and notwithstanding our opposition, again due to our policy of blocking the road to Constantinople, the two Principalities were united in 1861 as the Kingdom of Roumania, with capital at Bucarest. The Roumans are proud of their Roman ancestry, their sympathies have always been with France, and in the present war they have remained true to their traditions. Bessarabia and Transylvania will comfortably round off their territory.

These movements towards national existence prepared for the conflagration, which began in Herzegovina and Bosnia in 1875 and, spreading through the Balkans, was damped down by the Treaty of Berlin in 1878. As in Greece, the Sultan sought to terrorise his victims by frightfulness in Bulgaria, which wrung from Gladstone the prophetic cry that the Turks must be expelled from Europe "bag and baggage," as already described. It suffices to recall that the Treaty transferred Bosnia and Herzegovina from the control of Turkey to that of Austria.

As Mr. Marriott points out, this was to strangle Jugo-Slavism, to keep open the road to Salonica, and was "an essential preliminary to the realisation of Central European ambition in the Balkan Peninsula." ("The Eastern Question"). The Treaty had futilely attempted to repress Bulgarian aspirations as well as Serbian. For the union of Bulgaria with Roumelia followed in 1885. Whereupon Serbia flew at Bulgaria's throat, after the old fashion of mutual destruction, and got badly beaten. The new Bulgarian Kingdom developed rapidly. Prince Ferdinand of Saxe-Coburg-Gotha was chosen king in 1887, in the teeth of Russian opposition but supported by the Central Powers. The Bulgarian government has shaped its policy accordingly.

The Treaty of 1878 curbed Russia's attempt to exploit the Balkan upheaval for the purpose of establishing her own control over Constantinople, but it may be objected that we lost an opportunity to free

effectively the unhappy Balkan populations from the age-long tyranny of the Turk, and that we left conditions which asked for trouble, a storm centre, a powder magazine. The reply is that we had little choice. In those days, the Powers had no ideals, no thought of benefiting anyone but themselves. They had no intention to work with us to uplift anybody. On the contrary, so far from our being in a position to clear the Balkan Peninsula from the aggressive ambitions of Turkey, we were conscious of increasing menace to our Indian Empire.

CHAPTER VI.

THE GERMAN PUSH FOR CONSTANTINOPLE AND THE PERSIAN GULF.

A new Great Power had appeared in the recently consolidated Germanic Empire. Prussia, by her victory of 1866, had already made a vassal of Austria and had stepped into the Hapsburg traditions to maintain the hegemony of Europe as against France, and the overlordship of the Balkans, with Constantinople as the objective, as against Russia. Austria, inspired from Rome, had no desire to see the rival Greek Church entrenched in a liberated Constantinople behind freed Slavonic peoples.

Mr. Sydney Herbert ("Modern Europe") explains how the Berlin Treaty of 1878, when the interests of Russia and Austria clashed, marked Prussia's new line of policy, in that Bosnia and Herzegovina were allotted to Austria. When Russia fully realised the situation she turned to her old foe, France. An incidental result of the victory of 1866 was that Hungary threw in her lot with Austria and the Dual Monarchy was formed (1867), the Magyars being eager to welcome German co-operation against the Slav movements towards political freedom.

The net outcome was that the end of the 19th century disclosed three Great Powers in Europe—France, Germany, and Russia—marching abreast

each busy to strengthen itself by a world policy of aggression, but each facing steadfastly towards Palestine. If these mutually hostile Powers had anything in common it was jealousy of Britain and her coat of many colours, not self-made, paradoxical as the fact is, but given.

A coat of many colours may mean responsibility for the uplifting of many races of men, for the upholding of standards of Right and Truth among nations, and for manifesting the right to wear it by our behaviour when Jerusalem and Palestine are entrusted to our disposal. What we have not sought, has been forced into our unwilling hands.

The Emperor William II. succeeded to the imperial crown of Germany in 1888. What was the position? Large territories in South-West Africa and the Kameruns had been secured in 1884, followed two years later by the important acquisition in East Africa. Germany had then embarked on a colonial enterprise of considerable dimensions, not as a private undertaking gradually expanding, but as a government policy to be pressed with vigorous expedition. "German colonial aims are really not colonial, but are entirely dominated by far-reaching conceptions of world politics. Not colonies, but military power and strategic possessions for exercising world power in future are her real aims." (General Smuts before the Royal Geographical Society, January, 1918.) In the delimitation of spheres in Africa, we had tried to secure for Germany her fair share. France had

occupied Tunis in 1881, a proceeding which offended Italy and induced her to join Germany and Austro-Hungary in the Triple Alliance of 1882—so strange is the fascination of old historical association. Our occupation of Egypt in 1882 was resented in France, which was thus isolated from both Italy and Britain. Russia, in 1888, was diligently prosecuting her Central Asia Railway to strengthen her position north of Khorasan and Afghanistan, and our relations with Russia, strained by the Penjdeh incident of 1885, remained unfriendly. The *rapprochement* between Russia and France had scarcely materialised. Consequently the Kaiser saw himself at the head of a strong Alliance, dividing France and Russia, while France and England stood alone and were distrustful of one another.

Is it wonderful that the Kaiser's thought turned to Constantinople? He was no doubt advised that the fear of Russia had abated and that the influence of France had waned before the vigorous measures of Britain, while the Ottomans were out of sympathy with us, not only because of our occupation of Egypt, but because we favoured freedom for nationalities and abhorred government by massacre. The influence of Russia, France and Britain with the Porte was thus in abeyance. The genius of the Kaiser lay in seeing the open door. He had already visualised a German-controlled line to Africa and the East through the Balkan States and the Turkish Empire. Serbia might need coercion, Bul-

garia could be won, and Turkey could be cajoled and peacefully penetrated. So, in 188₆, the Kaiser appeared in Constantinople. After that date, his grip on the Near East never relaxed. Its meaning expanded into a *Weltpolitik*, which has brought the rest of the world into armed opposition.

In 1898, the Kaiser paid his second visit to Constantinople and extended his tour to Jerusalem and Damascus, thus gaining, as he hoped, the loyalty of Roman Catholics and Mohammedans to his leadership. We have been reminded recently by eye-witnesses, such as Mr. S. L. Hughes, M.P., that the Kaiser entered Jerusalem in the garb of a Crusader with the mien of a conqueror, through a specially-made breach in the walls, he and his followers all fully armed, as though the Holy City had been captured. The Turk does not seem to have taken warning, and we only laughed good-humouredly. But the Kaiser was in grim earnest, sanity lost in vision. "Thou art this head of gold."

From 1898 to 1903 succeeded five years of grave anxiety. The interference with the *Pax Britannica* of the Persian Gulf, as to which Lord Curzon had sounded so solemn a warning, began, and that by France, Russia, and Germany concurrently. These were the years of the Baghdad Railway concession and of Germany's commitment to the project. Fortunately, India was ruled during this critical period by Lord Curzon himself, who understood the situation and handled it with strength and courage. To him

the future peace of the East owes that the Persian Gulf is free to-day from European intruders, and that the shores of Persia and Arabia are not occupied by the fortified outposts of France, Russia and Germany. For attacks were many and persistent. They are well summarised in Lovat Fraser's book. France was busy at Muscat, endeavouring to get a coaling station. Russia was trying to secure one at Bunder Abbas, was appointing consuls and survey parties, developing schemes for a railway with a fortified base upon the shore of the Indian Ocean, and her warships began to visit the Gulf. Germany, besides minor attempts to gain a footing in the Gulf, appointed a vice-consul in Bushire for six German residents, sent a cruiser in 1899, and in the following year a mission to Koweit to arrange for the Berlin-Baghdad railway. The Turks were encouraged to encroach and extend their authority over the Arabs along the west side of the Gulf, and they made repeated efforts to seize Koweit for Germany. These significant thrusts into an area, which the British had successfully policed for a century, and where no one of these Powers had any previous interest, brought the Viceroy of India to the spot with a suitable naval demonstration.

When credit is given to the Government of India for the excellent police administration of the Gulf, the first thought is of the deliverance of the Indian Seas from pirates. The other side of the subject is worth mention. The Arabs at the end of a century remain in possession of the valuable pearl fisheries of Bahrein.

CHAPTER VII.

MOVEMENTS OF RUSSIA AND FRANCE ON THE INDIAN FRONTIERS.

About this period, 1898, the conditions in India probably appeared to outside Powers favourable to the development of unrest and therefore an opportune moment to advance their ambitions. For some years there had been trouble at various points on the North-West Frontier. In 1897, a general rising of the Tribes necessitated a considerable military campaign.

We have seen how European influences react on Afghanistan, and it is not unreasonable to suppose that the impunity with which the Ottoman Sultan Abdul Hamid was able to massacre Christians in Armenia (1895-1896), may together with other circumstances have made the Tribes more ready to reflect the changing attitude of Constantinople towards Great Britain.

From 1896 onward Famine and Plague visited different parts of the Indian Continent with great severity over widespread areas. . Not unnaturally, efforts were made to ascribe these calamities partly to maladministration and partly to the mother-goddess Kali offended by the presence of the European

in her land. In 1897, assassination and conspiracy, aiming at the overthrow of British rule, marked the inception of unwholesome propaganda. The combined scourges would have desolated Provinces, but they were combated with a devotion and energy on the part of the officers of Government of all Services, Europeans and Indians, which awakened the hearts of the many-millions of masses to the fact that the term "Sirkar" imported no longer force and fear but sympathy and succour. The result has been somewhat different to malevolent expectation, though for a number of years discontented Brahminism, particularly in Bengal, produced a ferment of student lawlessness, which acted like a smoke-screen between Britain and the real effects of her Indian administration. Indeed the administrators were like to lose confidence in themselves. It required the long strain of the present war to prove how strongly the links have been welded between the Indian peoples and ourselves. Protectors and Sustainers of the Poor is a title justly earned by the Indian services. That we respect treaties, engagements, and ancient landmarks is the secret of the unswerving loyalty of the Ruling Princes and great landholders.

German intrigue at Constantinople must have been helped by the action forced upon us by the movements of Russia and France. Since the seizure of Penjdeh in 1885, Russia consolidated her position in North Persia, lending much money; pushed her outposts to the frontiers of Afghanistan, threats which

made the Amir halt between two opinions; became conterminous with British India on the Pamirs, bringing about our Chitral Expedition of 1895; and from 1900 tampered with Tibet, till we were compelled to enter Llassa, 1903-1904. The Orenburg-Tashkent railway was pushed forward and opened in 1905. The increasing menace to the security of India necessitated, as already mentioned, the re-organisation of the Indian army, but without the reserves of men and munitions, guns and equipment which modern war has shown to be required.

On the far Eastern Frontier, the occupation of Tonquin by France in 1885 and intrigues with King Theebaw led to our annexation of Upper Burmah. Friction with France in respect to Siam caused much uneasiness till the question was settled by agreement in 1896. That we could not feel easy as to the intentions of France, was plain when a small French force suddenly appeared at Fashoda, on the upper Nile, in 1898, to block our recovery of the Sudan and our control of the Nile.

Fortunately our victory at Omdurman was decisive. The French withdrew, and next year agreed to leave the whole Nile Valley to our control, as indeed was fitting in the interests of Egypt, had it been possible for such a plea to have any weight in those days.

During this period there was recurrent danger of collision with France in West Africa. To safeguard the trade of many years with our hinterland, we were forced in 1885 to form the Niger Company and ex-

tend our protectorate up the river till we met the French working down the river from the direction of Timbuctoo. Eventually, in 1898, we agreed to a Treaty, by which our old settlements in West Africa are now defined within limits, and the French were left free to expand.

These correlated movements on the part of Russia and France possessed special significance by reason of the political intimacy developing between the two Powers. Incepted when Bosnia and Herzegovina were allotted to Austria in 1878, strengthened as the designs of Germany on Constantinople and her hostility to Russia became more evident, the close alliance was published by the interchange of visits between the Tsar Nicholas II. and President Faure in 1896-1897. Our relations with each of these Powers had been severely strained during the century, and now that they were in close alliance, our Indian Empire, towards which both had been advancing, was threatened by unprecedented peril to the populations we are bound to protect. Nor could we leave Germany out of calculation. She was forcing through her Berlin-Baghdad railway project, attempting to plant herself on the Persian Gulf, and ready to take full advantage in Africa, India and the Further East of any misfortunes which might befall us in conflict with Russia and France.

CHAPTER VIII.

BRITAIN ENTERS INTO FRIENDSHIP WITH FRANCE AND ARRANGES WITH RUSSIA.

After the Victorian era, a disturbed period was a common prophecy. The outlook which Edward VII. envisaged was graver than possibly anyone but himself understood. His first acts presaged events. By styling himself Edward VII. he cut himself away from German affinity, anticipating the drastic application of the knife to German names. By adding to the Royal title, "King of the British Dominions beyond the Seas," he prepared for that pooling of the resources of Great Britain, India, and the Dominions, which, foreshadowed in South Africa, has taken body in the present war, and compacts the Empire by a common loyalty to one head. The great units of the Empire will never consent to be ruled by the British Parliament, nor can seats be found for them in such a body. The common interests of the Empire can only be guided by a Council over which the King presides, in whose heart every unit knows it has an equal place.

Edward VII. could promote the growing community of interests within the Empire, but no friendly hand was extended from Europe.

A Peacemaker by the whole bent of his generous nature, he saw his country falsely represented by Germany as aggressive and as having succeeded by robbery while others slept. Our differences with France and Russia had been of such long standing that, as a people, we were slow to realise that Germany was our deadly enemy. In May, 1903, King Edward visited Paris.

His personality, fortified by his well-known sympathy, availed to dispel French suspicions. France had always dissipated her great strength by seeking to contest distant fields with England, while she waged her age-long struggle with Central Europe. Her eyes were now open to the magnificent Empire at her very door, only requiring consolidation. From the Ivory Coast and Dahomy to Tunis, Algiers and Morocco, from the Atlantic, over the wide basins of the Senegal and Upper Niger Rivers to Timbuctoo and Lake Chad, with a prospect further eastward, and linking up with the Congo River, there lay an expanse of productive possibilities which would fully occupy French capital and industry for decades, as well as provide a noble opportunity for republican philanthropy. France responded, surrendered all claim to Egypt, agreed to the continuance of our occupation, and settled all minor disputes in other parts of the world. The Treaty was signed in April, 1904. Had it been the outcome of a hard-fought campaign, succeeding years would not have seen each side competing to do more than was covenanted.

Germany could not understand the miracle. For it was nothing less. The bitterness subsisting after two centuries of fighting suddenly replaced by mutual respect, destined, let us hope, under the blows of infuriated Germany, to weld Republican France and Democratic Britain into as long a period of unbroken fraternity.

It is strange that at the very time when this Treaty was ready for signature, Japan had commenced that short war of crushing defeats from February, 1904, to May, 1905, by land and sea, which shattered Russia's prestige in the Far East and left her to struggle with revolution at home. The Tsar looked into the opportunity of a dynasty, to develop constitutional government. Nicholas II., after ten years of rule, stood irresolute. He dallied with Zemstvos and Dumas, almost persuaded; then, like Rehoboam, turned fiercely on the reformers. Did the surrender of Port Arthur to the Japanese beget the madness, which shot down the unarmed crowds of St. Petersburg under Father Gapon? Or did this catastrophic campaign with its progeny of revolutionary demands fall upon the murderers of helpless Jews at Kisheneff in 1903 and upon those who filled Siberia with the cries of untried exiles?

These troubles in Russia were welcome in Germany. The failure between 1898 and 1903 to secure by fraud or force an outlet for the Baghdad Railway on the Persian Gulf decided the Kaiser to push forward the construction of his fleet. The agreement

between France and England was a bolt from the blue and drove the Kaiser into undignified action. Conscious of the weakness of Russia and persuaded of the unbellicose disposition of Britain, he landed at Tangiers in March, 1905, and cast his mantle over Morocco. The Kaiser demanded a conference, which met at Algeciras in 1906, but he got no support, and a very dangerous crisis passed.

The activity of the French in Morocco began in 1907, and eventually led to another outburst of ill-temper, when the Kaiser sent a cruiser to Agadir in 1911. He was only pacified by the cession by France of a valuable area abutting on the Kameruns, providing him with another *point d'appui* from which, when occasion offered, the Congo Free State might be penetrated. The anger is expressed by General von Bernhardi. "Only the fear of the possible intervention of England deterred us from claiming a sphere of interests of our own in Morocco." And again: "An additional political disadvantage is that our relations with Islam have changed for the worse by the abandonment of Morocco.....There can be little doubt that we have lost prestige in the whole Mohammedan world, which is a matter of the first importance for us." Why? Because, as von Bernhardi says in another connection, "It is not unlikely that revolutions might break out in India and Egypt."

The British controversy with Belgium over the Congo atrocities was relieved by the transference of

the Congo State from King Leopold to Belgium in 1907.

These events and specially the success of the French Entente inclined England, and the marked increase of German influence inclined Russia, to review their differences. The result was the Treaty of August, 1907, by which we resigned to Russia the provinces of North Persia so long coveted by her, and Tibet was left to the Chinese. Russia's predominant influence in North Persia could not be questioned, but the "rot and decay" policy of Russia soon brought the Shah's government into solution. The Convention was meant "to remove the causes of difference in remote regions which had long clouded the relations between the two nations. If ever an agreement was honestly meant to promote and strengthen the cause of peace, it was the Anglo-Russian Convention." ("The Times," 6th February, 1918.)

Our Indian Empire had escaped as a bird out of the snare of the fowler. We had nothing to fear from the French on our eastern frontiers, and now danger of attack from the north-west was also removed. Another miracle had been wrought. Great Britain was free to use her power to defend herself and her friends in Europe. Fresh measures had been taken for the more rapid increase of the German Fleet, but that weapon was far from forged, and the Kaiser deemed it prudent to visit England in the autumn of 1907. The move seems to have been successful in contriving a camouflage, which enabled

him to carry on, if the following sentence written at the time by Lord Morley in any way represents the effect on those guiding our policy. "One impression—and in my eyes it is a golden impression—he appears to have left in the mind of everybody, namely that he does really desire and intend *Peace*." ("Recollections" by Viscount Morley.)

CHAPTER IX.

BRITISH APPROACH TO GERMANY.

The reconciliation between England and France was brought about by mutual concession and a genuine renunciation of aims which would bring the one into collision with the other. Consequently, the friendship struck deeper roots, and during this war neither nation has attempted to better its own position.

The nobility of the two races was evidenced by two simple incidents. French naval officers in uniform saluted Nelson's column in Trafalgar Square. British military in France rendered homage to Jeanne d'Arc, and we have long since repented of that crime. As to which, the French made the generous comment, that it needed not, for Jeanne herself would be the first to welcome our men.

The understanding of 1907 with Russia was not so broad-based ; it omitted Constantinople. When war came, Russia used the lever of her military value to demand recognition of her claim to Constantinople, and even showed a desire to modify the Treaty of 1907, somewhat to her advantage, as already mentioned.

Affairs in Turkey, under the bloodstained rule of Sultan Abdul Hamid, assured of German support, were not going well. The wheels of his chariots

dragged heavily as he pursued the fainting Christians. Macedonia was in a ferment. The liberated States of Greece, Bulgaria and Serbia, each sought to assist their own race, but with an eye to future territorial acquisitions, which brought their roving bands into antagonism with one another. The Great Powers, always excepting Germany, tried to introduce reforms, but they, too, were not all disinterested in the future of the Balkans, and, by reason of publicity, the anarchy tended to become dangerous.

The fear lest Turkey might be broken up and partitioned, decided the party known as young Turks to act. In July, 1908, a revolution was effected; in the following year, Abdul Hamid was deposed.

Britain hailed the change with jubilation. Bulgaria abjured the suzerainty of the Sultan. Austria-Hungary annexed Bosnia and Herzegovina. Serbia, with Russian support, demanded compensation.

The Kaiser sent what was practically an ultimatum to the Tsar, and boasted in Vienna that he had stood by Austria in "shining armour." Thus the Kaiser set his iron heel on Yugo-Slav hopes of deliverance from Austria. The Kaiser's action is worth careful note, because it so closely corresponds with what occurred in 1914. The assassination of the Archduke Francis Ferdinand and of his consort took place at Serajevo, in Bosnia, on 28th June, 1914. Austria dispatched an ultimatum to Serbia, which meant the permanent subjection of Serbia to Austria-Hungary. Russia protested on behalf of Serbia. Austria de-

clared war on Serbia on 28th July. Sir G. Buchanan, our ambassador at St. Petersburg, declared that Austrian domination of Serbia was "for Russia a question of life and death." Yet Germany, on the 1st August, declared war against Russia, after an ultimatum more peremptory than that of 1909. This time Russia did not yield, though she did her utmost to avoid war, and, but for Germany, Austria would not have persevered. Germany in effect demanded that Russia in a moment should decide to abandon the Slavs of the Balkans to the domination of Austria-Hungary, their bitter oppressors, and to leave Turkey and Constantinople, with the exit from the Black Sea, to the unquestioned control of Germany.

There was thorough friendliness between the French and ourselves. We appreciated the real sacrifices they had made and the benefit those sacrifices were to us in Egypt. As the years pass, our debt grows. In Egypt, the new wine of Christian ideals, giving prosperity to the despised fellaheen, was bursting the old skins of selfish monopolies of the former ruling classes, and was producing the same impatient unrest, and at the same time, as we have seen in India. In 1910, we were able to announce the permanency of our occupation, and in 1914 to proclaim our protectorate. These measures will help us to train a young Egypt to participate in a democratic rule, blessing all classes, and to abhor the temptation to reinstate a peasant-grinding machinery.

On the other hand, the French appreciated the protection we tried to afford them in developing North-West Africa, and year by year, as the dust rose in more menacing clouds from the military manœuvres of their terrible neighbour, they looked across the Channel with visible anxiety for some definite sign that we understood their danger.

The success of the French Entente appealed to our desire to live peaceably with all men, and we were able to come to an understanding with Russia, not so complete or so genuine, as explained already, but of value to us in India, and affording to Russia an unquestioned position in the richest provinces in Persia. The gain to the external safety of India, by fencing Afghanistan and Tibet, was balanced somewhat by the effect within India. To the Indian imagination Russia had seemed a ruthless giant, against whom British protection must be supported. The collapse of Russia before a small and untried people like the Japanese synchronised with the mad outburst of the anti-British extremists when the overgrown province of Bengal was divided into two administrative areas. The concessions which we yielded to Russia in 1907 encouraged further misconceptions. For some years, those who resented the failure to Brahminise British rule, as Moslem and Mahratta had been slowly hypnotised, gave the impression to outsiders, by their manufactured violence, that all India was on the eve of revolt. When the test came, exactly the opposite happened.

Diplomacy having been successful in removing long-standing antagonisms with France and Russia, an approach was made to Germany along similar lines. No one will regret that the effort was made. Our simplicity may cause posterity to smile; it certainly sorely perplexed our newly made friends. The Baghdad Railway was making rapid progress. The line was open as far as the Taurus Range. The series of tunnels to conduct it from the Konia plateau to the plain below were well in hand. The section to the Amanus Range was working and the long tunnel was being pierced from both ends. The bridge over the Euphrates was constructed, and rail-laying was pushing fast eastward towards the Tigris. From Baghdad the railway was being carried up the right bank northward. For the section southwards to Basrah preparation was in hand. Aleppo was already a German town. We had resisted German offers that we should take a financial share in this military project. Had we consented, we must have yielded to every demand of the management or forfeited our money. We tried the plan of unselfish concession. Germany was to be free to construct and control the railway to Basrah. This meant the resignation of Mesopotamia. Our Resident could not long have maintained his position at Baghdad, nor could we, having yielded Basrah, long refuse Koweit.

According to Prince Lichnowsky, the so-called Baghdad Railway Treaty with Great Britain, had it been concluded, aimed at the division of Asia Minor

into spheres of interest, whereby the whole of Mesopotamia down to Basrah became the German zone of interests with a share in harbour works at Basrah and shipping rights on the Tigris, hitherto the monopoly of the firm of Lynch. (Prince Lichnowsky's Memo., 1918.)

For all this we obtained nothing at all. The shores of the Persian Gulf were ours already. German promises would last till Germany had rendered the line secure by fortifications. Irrigation works for Mesopotamia were in the immediate foreground. To this end, Sir William Willcocks and his engineers were got rid of, as soon as his ripe experience and plans had been garnered. From Aleppo, by means of the Hedjaz Railway, the subjugation of Arabia, with the possibility of seizing suitable stations on the Red Sea and in proximity to the Persian Gulf, was in prospect. Similarly, Syria and Palestine would gradually be prepared for the day when Egypt might be rushed. A third power must soon have appeared in Persia. The Baghdad Railway placed the whole Near East in the firm grasp of the Hohenzollern mailed fist. What availed our agreements with Russia as to Persia, or with France as to Egypt? To the Kaiser, posing as a Moslem Khaliph at Baghdad and as a Christian Patriarch at Jerusalem, what might not be possible?

The Empire of Africa filled the more distant view, flooded with the golden light of an imperially developed trade and unlimited raw materials. General Smuts has told us that the Kaiser's "ultimate

objective in Africa is the establishment of a great central African Empire, comprising not only her colonies before the war, but also all the English, French, Belgian, and Portuguese possessions south of the Sahara and Lake Chad and north of the Zambesi River in South Africa. Towards this objective she was steadily marching even before the war broke out." The acquisition of Angola from Portugal was within sight, a goodly slice had already been carved out of the French West African territory, and the Spanish enclave on the west coast was a coveted morsel. Prince Lichnowsky in his famous Memorandum, informs us that, "in 1898 Count Hatzfeld and Mr. Balfour had signed a secret agreement dividing the Portuguese colonies (in Africa) into economic spheres of interest" between Germany and England. Portugal seems to have been willing to accept financial compensation, but it is another sample of the too eager desire of Great Britain not to stand in the way of Germany's expansion in Africa. Portugal had herself to blame for having failed to effectively develop her possessions.

General Smuts has been all over the German colonies. In East Africa the settlement of white colonists was systematically discouraged. Tracts of country were granted to companies or capitalists on condition that plantations of tropical products were cultivated. Everywhere General Smuts came across extensive plantations. "The planters were supplied with native labour under a Government

system which compelled the natives to work for the planters for a certain very small wage during part of every year..... No wonder that under this *corvée* system, East Africa and the Cameroons were rapidly developing into very valuable tropical assets from which in time the German Empire would have derived much of the tropical raw material for its industries" (General Smuts, "The Geographical Journal," Vol. LI. No. 3, March, 1918.) This conception of coloured labour appears in the Kaiser's sympathy with the methods of Kruger in the Transvaal, and of King Leopold in the Congo, and in his own treatment of the Hereros in South-West Africa. "The African native must play his part in the new slavery." As a contrast, take the Colonial Office Report on Togoland. In the brief period since it has come under our administration, the natives have increased the area under cultivation by one-third. Release from vexatious interference and from forced labour have given the natives more time and they have brought their farms nearer roads and railways, now that the fear of German officials is removed. The abolition of flogging as an everyday punishment is another boon. The provincial administration is now financially self-supporting. ("The Times," February 12th, 1918.)

That the German Colonies were being made the training ground for African armies is also clear. In East Africa the scheme was furthest advanced. The rich Belgian tract lay to the west, and on the north

were Uganda and Zanzibar, unfounded claims to which the Kaiser surrendered in 1890 in exchange for Heligoland. The excellence of native troops under German officers has been proved by the difficulties of conquering the country. "These German-trained hordes of Africans" were destined to fall upon the defenceless possessions of Britain when "the day" arrived.

German ambitions have not been chastened by the capture of their African possessions. The Colonial Secretary, Herr Solf, announced that after the war there must be a redistribution of Africa. "It is enough to point to the over-extensive possessions of France, Portugal and Belgium clearly to recognise that the present distribution of colonial possessions does not correspond to this just standard," namely, that Africa must be divided according to the "physical strengths of the States concerned." ("The Times," February 26th, 1918.) This is the law of Might clearly stated. The Democratic Powers will surely not thrust back the natives of Africa into this modernised slavery.

What availed a century's conflict to defend Constantinople from Russia, and Egypt from France, and Palestine from both? On the eve of the war we had almost signed a convention in respect of the Baghdad Railway by which Constantinople and Mesopotamia must immediately fall within the sphere of German influence, heading for domination. The Turkish forces were being organised by German officers.

Palestine would come under the same military system, a base for operations for the recovery of Egypt, nominally for Turkey. The undeveloped wealth of Mesopotamia and the developed revenues of Egypt were the bunch of illusive carrots by which the Ottoman donkey was tempted to drag the German Pasha into his domain.

CHAPTER X.

GERMANY PREFERS WAR.

With such a prospect of realising his vision by simply waiting a few years, why did the Kaiser run risks by forcing a war? The answer to this question cannot be complete, but one or two salient considerations cannot be missed by anybody. The Balkan States, for the first time in their long history, had united in 1912 finally to rid themselves of the Ottoman Turks and re-enter their ancient possessions. They had been checked before Constantinople fell into their hands and they had returned to their fatal habit of quarrelling. But the union was the outcome of recently gained freedom to think and act for themselves and might be expected to recur and perhaps to acquire some permanent character.

The strengthening of Serbia was abhorrent to Hungary, Austria and Germany alike. It was arousing the subject Slav races to look across the border for salvation, and Yugo-Slavism of any kind would block the road to Constantinople and Salonica for the Central Powers.

The break-up of Turkey would bring in Britain and the Allied Powers of Russia and France to press for international control of Constantinople and the

Dardanelles, and the circumstances might be such that Germany might not be able to possess herself of the keys of the Black Sea as she already possessed those of the Baltic.

The fears of France and Russia had drawn these very dissimilar governments into firm alliance. As the Kaiser's Fleet increased, and he meant it to increase with the utmost rapidity and therefore refused every offer to limit his naval programme, he was aware that the charm of his Peace manner on the occasion of his visits to England could not much longer avail. Men like Lord Roberts and Lord Fisher were on the alert. Britain was a long way from being awake to her danger, but instinctively she was becoming friends with her old foes, France and Russia, and it might be that the three would take up some strong policy in the Near East.

In any or all of these contingencies the Kaiser's intentions might not materialise, indeed would be negatived, for the communication under construction between Berlin and Baghdad would be severed. The all-German line to Africa and the East, the forcing of the Persian Gulf, the military approach to Egypt, would be no longer possible. One smart, crushing blow to Serbia, where uninformed opinion would judge her in the wrong, and at one coup all the stakes on the table could be raked in. Russia would almost certainly behave as she had done in 1909. It was inconceivable that Britain would do more than bluster about a conference. Who indicted the insolent mis-

sive to Serbia, time will reveal. Mr. Gerard thinks it was Forgach,* the facile instrument of Count Tisza. A less alarming demand would have permitted Serbia to be seriously damaged and Germany to carry on till her political, naval and military preparations were complete in all parts of the world. If it occurred to the Kaiser that the Serajevo tragedy came at an opportune moment, it is not easy to explain, when there are so many Ahithophels in Germany, why the counsel of some Hushai should have prevailed.

This is remarkable, because the same unbridled violence characterised the unprovoked onslaught on Belgium. The same miscalculation as to Russia was made in regard to the British Government. If we would not fight for our Eastern trade and possessions, threatened by the Baghdad Railway, or for our naval supremacy, challenged by the rapid building of the German fleet, we were not likely to fight to protect Belgium. Perhaps the invasion of France through Belgium had been planned for a future war, when it would not have signified what course Britain took. Consequently, when the military received orders to attack, the plan worked automatically. The German peoples were prepared for this immoral procedure by being taught that England would adopt this method of attack. "In combination with England, it may be assumed that the allied Great Powers would attempt to turn our strategical right flank through Belgium

* See also "German, Slav and Magyar," page 100, by Seton-Watson, 1916.

and Holland and penetrate into the heart of Germany." "That England would pay much attention to the neutrality of weaker neighbours when such a stake was at issue, is hardly credible." "One can easily understand under these circumstances that the Dutch are seriously proposing to fortify strongly the most important points on their coast in order to be able to maintain their neutrality on the sea side." ("Germany and the Next War," Von Bernhardi.) Belgium has been desolated on the land side, and Holland has had nothing to fear from the sea, but her neutrality has been forced from the land side.

So the war began. Serbia was to follow Bosnia and Herzegovina into subjection to Austria, and Constantinople would become a German dependency. Russia could not see Slavonic aspirations for free existence wiped out and herself held a prisoner by Germany, with one arm able to close the Baltic and with the other the Black Sea. France was bound by Treaty to stand by Russia and to defend herself. If Russia were beaten, France was under no illusion as to her fate. General von Bernhardi has summarised it—"an absolute conquest in order to capture the French naval ports and to destroy the French naval depôts. It would be a war to the knife with France, one which would, if victorious, annihilate once for all the French position as a Great Power." The destruction of France was the necessary prelude to the "next war," which was to wrest from Britain her naval supremacy and her colonial empire, and to

enthroned the Kaiser as World-Emperor. "Our next war will be fought for the highest interests of our country and of mankind. . . . 'World-power or downfall!' will be our rallying cry."

If "downfall" ensues, will it not be because pride and covetousness deliberately cultivated, falsehood and hate diligently propagated, have perverted a once honourable people into paths of burglary and murder, and persuaded them that they are acting in self-defence against an attack which was neither contemplated nor launched? The fear of the German High Command was lest France might not have the courage to fight. To make it impossible for the French to remain neutral, Herr von Bethmann-Hollweg, on 31st July, 1914, instructed his ambassador in Paris to request France to remain neutral; and in case the answer should be in the affirmative, Baron von Schön was to demand from the French Government, as a guarantee of their neutrality, the surrender of the fortresses of Toul and Verdun to Germany till the conclusion of the war with Russia. France regarded her obligations to Russia and declined neutrality. Thus were her ears protected from the pollution of listening to an insult which trampled upon the very elements of self-respect. (M. Pichon's speech; see "The Times," 2nd March, 1918.) Herr von Bethmann-Hollweg's proposal to the British Government, that we should make a "bargain with Germany at the expense of France," that is, "to stand by while French colonies

are taken," Sir Edward Grey repudiated "as a disgrace from which the good name of this country would never recover." (Official correspondence.) Did the insolent note to Serbia proceed from the same source as these infamous suggestions to France and Great Britain? None of them emanated from a nation fearing attack, nor from a heart desiring peace.

CHAPTER XI.

THE MADNESS OF THE TURK.

In spite of every protestation and entreaty, Austria-Hungary declared war on Serbia on 28th July, 1914, and Germany declared war on Russia on the 1st, and on France on the 3rd August. The ultimatum to Belgium was on the 2nd, and, on Germany scoffing at the idea of a Treaty being more than "a scrap of paper," we drew the sword on the 4th in defence of Right and Truth, to protect the weak against being robbed by the strong bully, freedom against thralldom, self-respect against humiliation—the individual, the family, mankind, from being crushed by a military despotism disguised as Kultur, or civilisation without Christ, in which Pity has no place, Justice no seat, the Virtues no honour.

The Government of the day, the Leaders of our nation, instinctively and simply grasped the situation on the Continent. They stepped forth as Englishmen, taken unawares and at a disadvantage, to do as honour bade. Persuaded that Peace was desired by all rulers, they had been ready to blunt their own weapons as proof of the sincerity of their good will. Yet when the call came, their manhood did not fail.

Future generations will do homage to the men whose spirit soared suddenly out of the dust of party politics, still the silver Dove of Peace, but with pinions of yellow gold flashing in the light of such lofty ideals of the true use of power and possessions and opportunities, that the millions in the Far East and in the Far West gazed at the glory of the new chivalry, paused to wonder, then one by one fell in to help.

We have fought many wars for many objects, but never one like this, selfless in motive, priceless in self-sacrifice. The mighty spiritual wave that swept men's hearts in those first days, and sent forth our little army of heroes to see Angels at Mons, has not spent itself. One hundred thousand after another from the Homeland and from Overseas have willingly offered their lives and fortunes, leaving all that earth holds dear, enriching every countryside with tales which constrain us to thank God upon every remembrance of these noble lads.

From this spiritual attitude we cannot but see visions. What has happened? We have watched France, Russia and Germany bending their strength to possess Palestine. Presently Russia was smitten by Japan France turned to other enterprise, and we were apparently content, if only Peace could be kept, to leave Palestine to pass irrevocably to the Germans and out of sight to the Jews. Those of us, who were looking to the re-creation of Mesopotamia, as the Gateway of Palestine for the millions of suffering Jews in Russia and Roumania, felt faint and perplexed.

Germany is Anti-Semitic. But faith was to be yet more severely tested. For faith to walk with Christ, visible to the world, the furnace must be seven times heated.

The Allies exhausted the arts of patience and persuasion to induce the Turks to remain neutral. Looking back it is easy to see that the Turks had made up their mind from the first to throw in their lot with Germany. They worked up much indignation against our retention, which was stipulated for in the contract, of two warships, which we were building for them. Had we foolishly let the ships depart, they would have joined the "Goeben" and "Breslau" against us. In the very first week of August, 1914, Turkey mobilised, and explained it as a protection against Bulgaria and Russia. She retained the German Military Mission, but turned out the British Naval Mission three days after the arrival, on 11th August, of the "Goeben" and "Breslau," informing us that she had bought both ships. If it is objected that under the guns of these vessels, Constantinople had no choice, it is to be recollected that the Allied Fleet was within hail, and the mere threat to summon it would have compelled the German crews to give themselves up for internment. As the weeks went by, the Germans used the time to strengthen their numbers in Constantinople, to mine the entrance to the Dardanelles, to complete the mobilisation of the Turkish army, to bring munitions and, above all, gold from Germany. Trouble was also being stirred up in Egypt.

What was our action? On August 7th Sir Edward Grey informed Turkey that Britain did not propose to alter "the status of Egypt." Therefore, Turkish suzerainty would remain. On August 16th the three Ambassadors were "authorised to declare to the Turkish Government that if Turkey will observe scrupulous neutrality during the war, England, France and Russia will uphold her independence and integrity against any enemies that may wish to utilise the general European complication to attack her." At the same time, Sir E. Grey told the Turkish Ambassador "that Turkey would have nothing to fear from us and that her integrity would be preserved in any conditions of peace which affected the Near East, provided that she preserved a real neutrality during the war." On August 22nd Sir E. Grey offered this further assurance, that the three Allied Powers, Britain, France and Russia, will "give a joint guarantee that they will respect the independence and integrity of Turkey, and will engage that no conditions in the terms of peace at the end of the war shall prejudice this independence and integrity." (Official papers.)

On the 29th August, "The Times," in a leading article dealing with Turkey, stated that the Powers of the Triple Entente "are prepared to guarantee the integrity and independence of her dominions, to give her liberal financial support, and, doubtless, to liberate her from the oppressive obligations which Germany has forced upon her by a long series of one-sided

contracts" (referring, of course, to the Baghdad railway, which would thus become a Turkish concern). "If she deliberately provokes the Entente Powers, they will take up the challenge, and their victory will mean the wiping out of the Ottoman Empire from the States of the World." The article is headed, "The Choice of the Turks." The issue, Life or Death, was clearly set before them.

Never in her history had Turkey received such an offer. A permanent and perpetual guarantee of her dominions by three mighty Powers, representing also the Protestant, Roman and Greek ecclesiastical systems. Armenia, the Lebanon, Syria, Arabia, given up to Turkification by massacre, and, more staggering still, Palestine consigned indefinitely to Moslem rule, the inheritance of the Jews bartered by the Gentile Powers in exchange for neutrality. Whichever group of Powers won the war, Palestine was lost to the Jews. The prophetic sun was darkened. The moon of the Old Testament Scriptures ceased to give light. "I go forward, but He is not there; and backward, but I cannot perceive Him." (Job xxiii. 8.) Then, in a moment, the cloud rifted—the darkness was dispelled. At the end of October the Turkish fleet raided the Russian ports, and on the 5th November, 1914, we declared war on Turkey. What possessed the Ottoman Turks to reject such an offer, for which they were asked to guarantee nothing in return—not even decent government? Mr. Balfour, speaking in the House of Commons, has given the authoritative

answer : " Turkey went to war and picked a quarrel with us for purely ambitious purposes. She was promised by Germany the possession of Egypt. It was in order to get Egypt, and animated largely by that bribe, that she joined her forces with the Central Powers."

CHAPTER XII.

THE NEW RUSSIA TURNS HER BACK ON CONSTAN- TINOPLE AND THE NEAR EAST.

Another cloud gathered almost immediately. In the early months of the war, the Western Allies were leaning on Russia. Her armies were popularly represented as a steam-roller. Notwithstanding Von Hindenburg's dramatic victory at Tannenberg in the last days of August, 1914, the first six months of the war amply justified this confidence. The Austro-Hungarian forces tumbled like ninepins before the Russian thrusts. Galicia was overrun, the Carpathian Passes were occupied. Przemyśl fell in March, 1915. Cracow, the key of the Eastern frontier, was seriously threatened and the long lines before Warsaw were successfully defended. The pressure on the Western front had been eased sooner than German calculations anticipated, and valuable service was rendered to the Allies. On the other hand, Russia, however she had sought to avoid war, was fighting to preserve her own interests in the Balkans and in Constantinople. Primarily, France came into the war to support Russia.

Consequently, the intimation addressed on the 4th March, 1915, by the Russian Government to France

and Britain must have been a somewhat jarring surprise. Russia desired to annex Constantinople as far north as the Enos-Media line, together with the Straits from the Bosphorus to the Dardanelles, the islands of Imbros and Tenedos, and the Asiatic coast between the Bosphorus and a point on the Gulf of Ismid. The British and French Governments, and afterwards the Italian, according to the documents published in Petrograd in November, 1917 (see "The Times" of 26th November, 1917), consented to Russia's desire upon conditions, which Russia accepted.

Thus, in a moment, a sacrifice to the great cause in which we were engaged, we appear to have reversed our policy, firmly held during a hundred years, and abandoned Constantinople permanently to Russia. The conditions we laid down demonstrate that we saw with clear vision what this entailed. The bit of Asiatic coast demanded included the railhead of the Baghdad Railway. Constantinople was to be a free port, but, in addition, British and French rights in Asia Minor were to be respected, the sacred places of Islam were to remain under Mussulman control, and British influence was to be maintained in the neutral zone in Persia established in 1907. The Russian reply gave another turn to the screw, making reservations in regard to the neutral zone and demanding certain regions on the frontier of Afghanistan. We were thus under no misapprehension that Russia must emerge from the war to occupy, in the place of

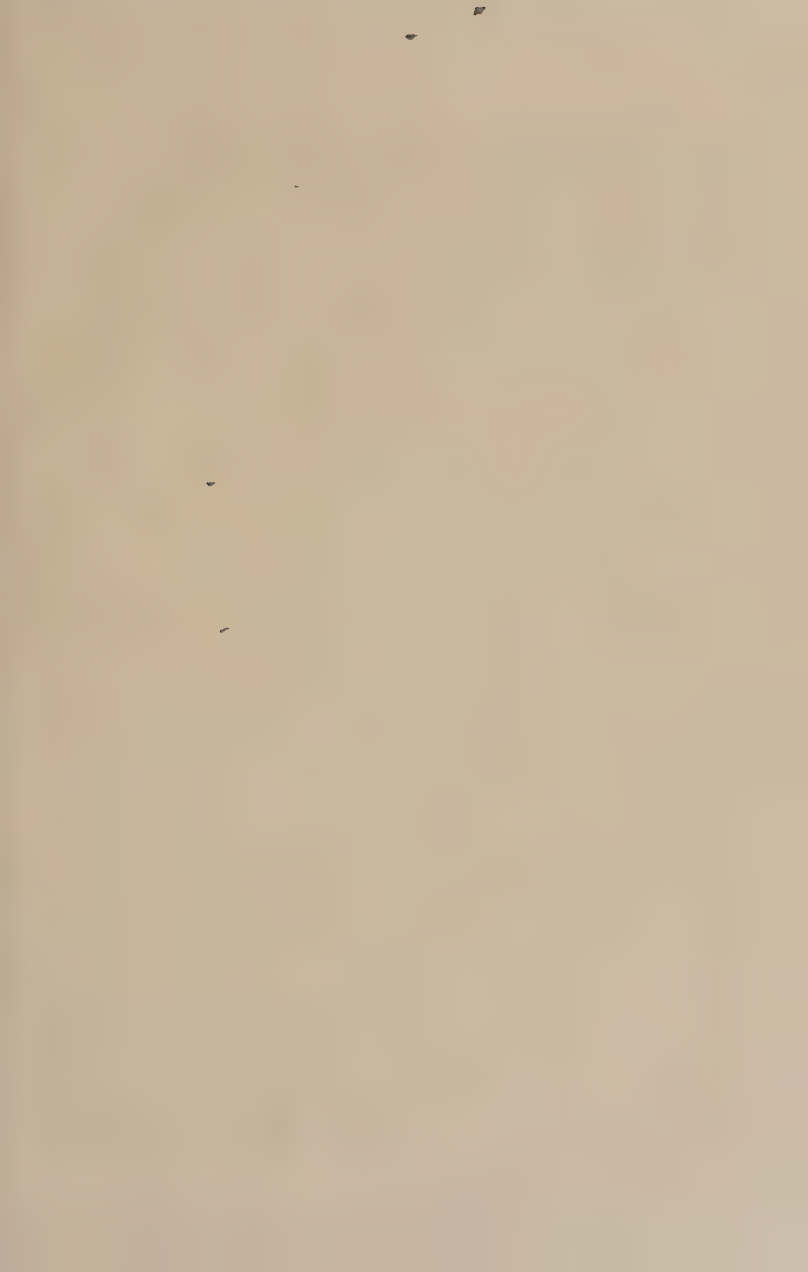
Germany, a position from which she could enforce her supremacy from the Pamirs to the Red Sea. The satisfaction of these demands must have startled the world at the Peace Conference. Who could prophesy where a victorious and expanding Russia would voluntarily curb her ambition?

These demands were evidently promulgated because on 25th February, 1915, the Allied Fleet attacked the Dardanelles, intending to force a passage, and had occupied Tenedos. Two months later the British and French forces landed in Gallipoli. It was of paramount importance to open the Dardanelles. The Allies could carry no succour to Russia, nor could Russia dispose of her surplus wheat from the black soil plains of the Ukraine. In the sequel, the isolation of Russia proved to be the main factor both in her defeats and in her defection. Russia was willing to join in a guarantee to Turkey when it was a question of keeping open the Dardanelles. She was not willing to see Constantinople pass into the joint occupation of her Allies. Russia entered the war with Constantinople still the magnet of her unchanging policy. But we did not enter the war to win Constantinople for Russia.

Our armies and navies suffered heavily to win through the Straits to Russia. Was success possible if Constantinople was to be surrendered to Russia, the Jews' enemy? It may have been necessary for the Allies to yield to Russia's demands. It may have been expedient to persevere with the venture.

Deliverance came by a miracle. On the 15th March, 1917, the Tsar abdicated, and the New Russia repudiated the claim to Constantinople. The Russian people recognised that Constantinople, from the reign of Peter the Great, had been the *fons et origo* of Russia's many woes. From this baneful influence, the Russian peasantry shook themselves free. We have also been released from the Treaties of 1856 and 1878.

It seems that by the spring of 1916, when defeats had somewhat sobered the Russian Foreign Office, some agreement was arrived at respecting the future of Turkey in Asia. ("The Times," 1st December, 1917.) From that, too, we have been rescued. Palestine by it was consigned to the old imbroglio, where Russia and France contended for the coveted vineyard, and Britain watched to defend it against either.





The Creek at Basrah.

(Described as the Arabian Venice; the scenery being among the most picturesque in the world.)

CHAPTER XIII.

BRITAIN FORCED INTO MESOPOTAMIA AND PALESTINE.

Notwithstanding, the Turks remained in possession, with the dark shadow of German militarism behind. What hope could there be for the Jews? We were busy resigning any intention to interfere with the Baghdad Railway when the war broke out. But, very strangely, an imperative reason compelled action. Large oil-fields had been developed in Persia from 1909. The oil was conveyed by pipe, 150 miles, to Abadan on the Shatt-el-Arab, the name from the confluence of the Tigris and Euphrates at Kurna to the Gulf. Abadan is in the Shaikh of Mohammarah's territory, a chieftain of Arab stock, and, like the Shaikh of Koweit, semi-independent and to some extent under our protection. ("The Arab of Mesopotamia," Basrah, 1917.) To secure the oil for the Navy, on Lord Fisher's recommendation, Mr. Churchill, with Parliamentary sanction, invested over two millions sterling in June, 1914. When the Turks provoked war, the extensive oil refinery works at Abadan were immediately safeguarded, and our troops were quickly in possession of Basrah and Kurna. Thus was brought about a reluctant entry into Mesopotamia,

which the disaster at Kut, on 29th April, 1916, like the death of General Gordon at Khartoum, converted against our will into a powerful Expeditionary Force to re-establish our shattered prestige. This was brilliantly done by the late Sir Stanley Maude; Kut was retaken on 24th February, Baghdad was captured on 11th March, Samarra on the 23rd April, 1917. The southern section of the Baghdad Railway was in our hands.

Equally striking is the way we were driven into Palestine. The Turks began attacking the Suez Canal and under German guidance developed a formidable programme. Through railway connection was established, with Beersheba as a base. On the 4th August, 1916, a serious attack by 14,000 Turks was delivered on the Canal near Port Said. It was beaten off, but our great responsibilities to Egypt and the Sudan warned us that we dare not confine ourselves to defensive measures. By the 27th March, 1917, we had fought a battle at Gaza. This proved indecisive and confirmed the urgent need of effectually clearing our Egyptian flank. The want of a sufficient supply of water had prevented the assemblage of adequate forces. A smart piece of work laid down some 80 miles of steel piping, and Nile water flowed into our camps opposite Gaza. Under Sir Edmund Allenby, the preparation was thorough and the advance rapid. Beersheba was taken on the 31st October, Gaza on the 7th November. Jaffa was occupied on the 17th November and Hebron on the

7th December. On Sunday, the 9th, Jerusalem surrendered without fighting, and our troops entered the city on 11th December, 1917. The British Flag over Baghdad and Jerusalem has steadied the Near and Far East during the alternation of victories on the Western Front.

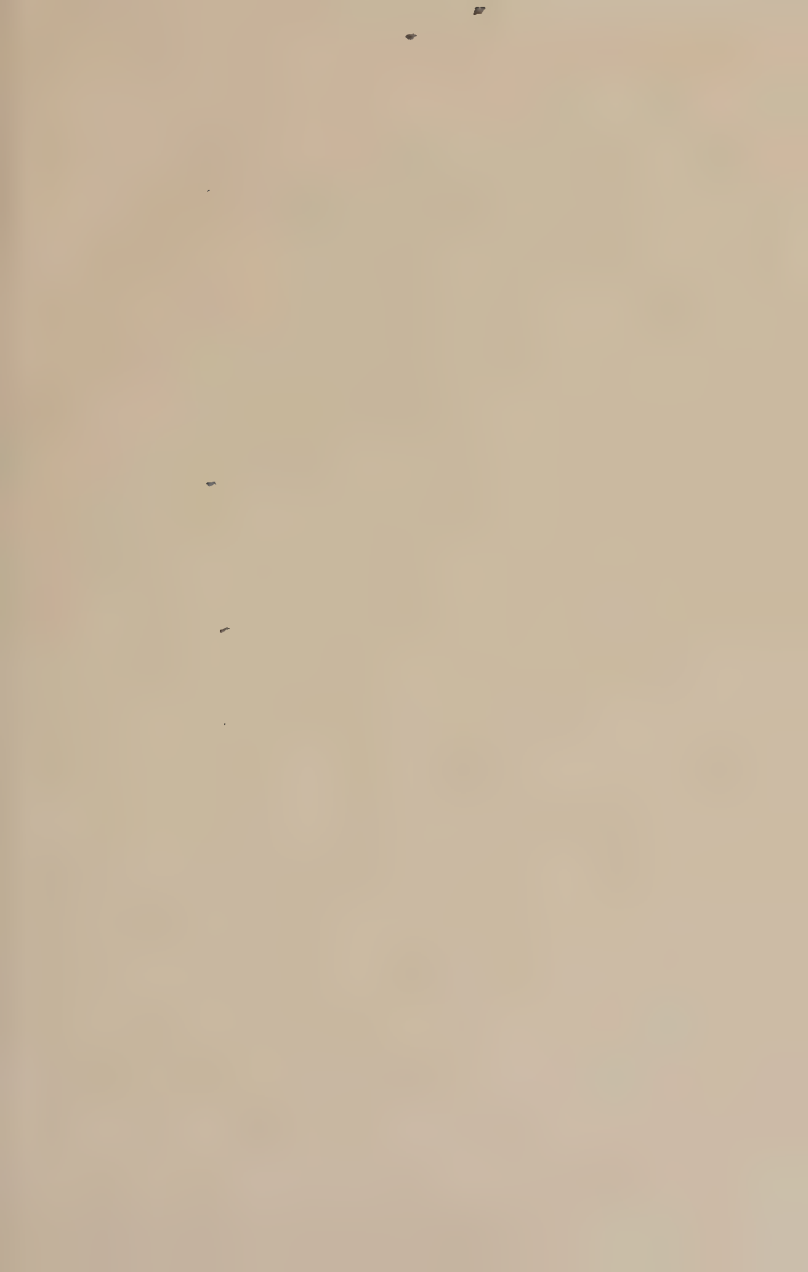
In reviewing these events, we cannot but pause to pay a respectful tribute to those generals who, with limited forces and inadequate resources—to their officers and men who, in fiercest heat and desert cold, in thirst and flood, pestered by insects, worn by sickness—pressed on, cheerful, undaunted, pioneering the difficulties, breaking the oncoming waves of the enemy, preparing for the victories which were denied to them.

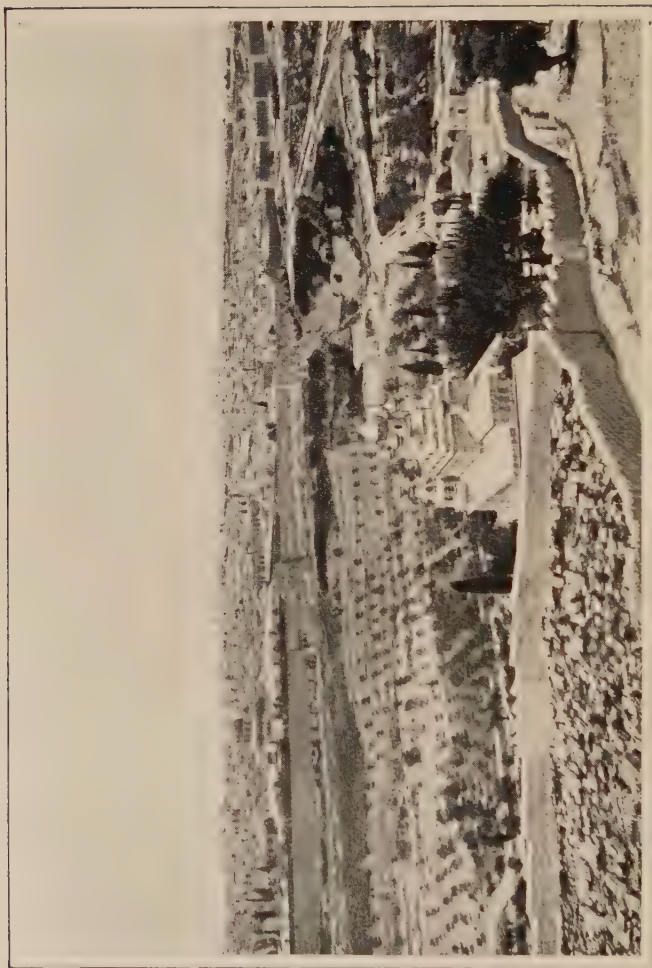
There are those who fling at Old Testament saints the aspersion that they were men of the dust, because in death they failed to sing the joy of Resurrection. These grand heroes could not see what was not there to behold. Christ had not conquered death, nor broken its curse. But they held on, confident that God was building, by their sufferings and faith, a city in which He Himself would dwell, in a new earth. "Blessed are they that have not seen, and yet have believed."

So the men of the Near East, whether in Gallipoli or Salonica, in Mesopotamia or Palestine, never despaired, never lost sight of the new world to which their travail was giving birth. They pursued the end, not sighted but waited for, the freedom of those against

whom they fought, the redemption of the races whom their enemies oppressed, the lands desolated by misrule turned into the fruitful field. Judgment is not to be passed because they did not win the impossible. Profound homage of coming generations will be theirs because they stood fast in failure and rallied the spirits of mankind to our cause. To such, the soldiers of Mons and of Ypres will answer:—

“Now God be thanked, and be you welcome, Friends !”





Jerusalem from Olivet.

CHAPTER XIV.

THE DELIVERANCE OF PALESTINE, ARABIA AND PERSIA.

The war has brought us to Olivet. No better hill can be found from which to understand the path along which our Empire has been guided. For all God's ways with men lead to Jerusalem. Has not God repeatedly overruled the counsels of men? Latterly, in a very marked manner. When the 20th century opened, three Powers stood, with drawn swords, a formidable bar to the return of the Jews to Palestine. With two of them our bitter feuds were suddenly changed to friendship, and opposing policies were harmonised. It may be that Russia came to terms with us to oblige France, and that the terms did not cover the whole ground. Nevertheless, when Great Britain, France and Russia formed the Triple Entente, nothing less than a miracle had been worked. If Germany was preparing for war, she was warned in good time that her three neighbours were no longer in jealous isolation. But there was hope then that Germany might come into line and push her enterprises in concord with other nations. Our friendly relations with two of the three Powers did not make a free Palestine, but they brightened the prospects or

the Jewish colonisation, which began to make good progress.

As soon as war began, the menace of the Baghdad Railway seemed to recede from Mesopotamia and the armoured piety of the Kaiser to be swept aside from Palestine. But, almost at the same moment, the guarantee to Turkey of her possessions seemed to extinguish the newly formed hope. Providentially, Turkey preferred the Egyptian mirage and spurned the substantial offer. Surely, Palestine would be free at last. With the acceptance of Russia as the residuary legatee of the Turkish Empire, the wing of the cruel Romanoff eagle once more darkened the future. Again, unforeseen, outside political calculation, the unexpected happened. Russia, of her own motion, voluntarily renounced all claim to Constantinople and its network of ambitious aims. France is in full accord with our desire to restore the Jews to Palestine. Russia has withdrawn from the Near East. Germany is being swept aside by this war. The Turks are being driven out. To the British Empire, which never thought to possess the Holy Land, to the British Empire the Holy Land and Mesopotamia have suddenly been entrusted—won by the valour of all her sons.

With the deliverance of Palestine, it is interesting to note has come the deliverance of Arabia and of Persia. The Khaliphate will no doubt return to the Arabs, from whom it was wrested by the Ottoman Turks four centuries ago. The sons of Ishmael will

recover their independence. The agreement of 1907 with Russia in regard to Persia is terminated. Persia is no longer partitioned, no longer condemned to "rot and decay." Under British auspices, her rule can be rebuilt, till her administration becomes as conspicuous a success as that of the great Ruling Princes of India. The ruin of the Near East, from Bosnia to Persia, has been due to the inter-struggle of European Powers to absorb territory. To this end, disintegration has been instigated, reconstruction has been obstructed. May the future develop a more unselfish policy, directed to the benefit of the States themselves.

This does not imply non-interference. A condition of internal chaos or of petty warfare must endanger the peace of neighbouring countries. The Balkan States may be federated, in whole or in part, after the model of the U.S. America, but so bitter have been the animosities that they cannot be removed in a generation; and on the inter-States Council there must be some representative of the Allied Powers with authority to advise and to veto, till common interests and patriotism weld together populations born and raised under happier conditions.

BOOK II.

The Resurrection of the Jews
as a Nation.

CHAPTER XV.

ZIONISM AND JEWISH COLONIES.

The breaking down of the barriers which have fenced Palestine against the return of the Jews has been the most striking phenomenon of the early years of the 20th century. The events which have disposed the Jews to seek restoration to their inheritance are no less remarkable.

The French Revolution let loose nationalistic movements, as already noted. It transformed the Jews, first by shaking them apart, then by drawing them together. The Revolution found the Jews in their Ghettoes, linked by some study of Hebrew lore among the learned and by a common vernacular, Yiddish, bound in the grave-clothes of customs and dietary, walled in by persecutions and antipathies. Wherever the Jews went, "they carried with them their God and their traditions, their literature and their customs, nor did they ever forget the old holy home they had left." This faithfulness is at once the most pathetic and the most sublime fact in their history. "The Jews never forgot Jerusalem, its ruined walls, its shattered palaces, its former grandeur, its old associations, they never forgot the old land and its desolate fields This faith in a national future

has accompanied the Jews from the cradle to the grave." (Nahum Sokolow.) Or, as Dr. Ch. Weizmann puts it, "The People of Israel, the God of Israel, the Land of Israel," this is the indestructible kernel, the secret of the persistence of the Jewish race through 2,000 years of dispersion. ("Zionism, and the Jewish Future," 1916.) Mr. H. Sacher traces how the French Revolution swept the Western Jews off their racial and religious rock by the declaration of the rights of man and the gift of citizenship. The national solidarity of the Jews was weakened and they came to regard themselves as citizens of the lands where they dwelt. Until the Revolution, Russo-Polish Jews were the intellectual and religious leaders of Jewry. With the admission of Western Jews to schools and universities, specifically Jewish education was brought into disrepute. Hence Eastern Jewry came to be regarded with compassionate patronage. Hebrew and Yiddish gave way to modern languages; the Commonwealth of Israel and Palestine disappeared from view; Western Jews became French or German, British or Italian. Thus a gulf opened between the pious, conservative Jews of Eastern Europe, and the Jews of the West, who denounced Jewish nationality and, while retaining their religion, sought assimilation.

The Franco-German war of 1870 brought about a change. Assimilation was checked by Anti-Semitism. This developed in Germany, where, under the teaching of Nietzsche, Treitschke, and others, it was discovered that the Jews could have no place in a Christian State

among supermen chosen of God. In 1879 an Anti-Semitic passion swept the Germanic Empire, whence it passed into Russia and France.

In Russia, Nicholas I. reigned from 1825-55. He completed the concentration of the Jews within the Pale of Settlement. Of six millions of Jews in Russia, not 350,000 were allowed to reside outside the towns included in the prescribed area. Upon him fell the Crimean War. Alexander II. (1855-1881), was a beneficent ruler. On his assassination and with the accession of Alexander III. (1881-1894) commenced a most terrible period of fanaticism against the Jews. The cruel "May Laws" were promulgated in 1882 and the evil influences of those in authority found vent in the massacres of Jews which horrified the world between 1903 and 1906. Nicholas II. had become Tsar in 1894. His administration substituted scorpions for his father's whips. The repressive measures caused an exodus of Jews. The emigration to America began in 1881 and has never ceased, till there are more than two million, possibly three million, Jews in the United States. They also stimulated the settlement of Jewish colonists in Palestine. The stream of refugees deeply affected the Western Jews and produced a close bond of sympathy between two sections of a people long estranged from one another. The emigrants from Russia carried with them the ideal of Jewish Nationalism. (Professor R. Gottheil, "History of Zionism.")

In France, Anti-Semitism had gathered force by

1885, and culminated in the Dreyfus case, which commenced in 1894, and developed into a fight by the Republic for existence. ("History of our Time," by G. P. Gooch.) This case made a profound impression on Herzl. It was evident that assimilation could never be relied upon. Dr. Theodor Herzl published his "Judenstaat" in 1895. Zionism leapt into being in 1896, and its first Congress was held in Basle in 1897. Switzerland has sheltered many movements, perhaps never one so pregnant with possibility as Zionism.

As formulated at the first Congress, "The aim of Zionism is to obtain for the Jewish people a publicly recognised and legally assured home in Palestine." Already a number of small Jewish colonies were struggling for a footing in Palestine. As early as 1870, the Alliance Israélite Universelle founded an Agricultural school near Jaffa, Mikweh-Israel, with over 600 acres. This was followed in 1878 by the settlement of a considerable number of Jews, with the help of Lord Shaftesbury, at Petach Tikveh, north-east of Jaffa. The Russian atrocities occasioned another well-known agricultural colony at Rishon-le-Zion, between Jaffa and Jerusalem, in 1882. This was followed by other settlements of Russian students in Samaria and Galilee. Difficulties accumulated. Baron Edmond de Rothschild of Paris purchased a good deal of land and planted vineyards. In Russia, associations of helpers were formed, eventually combined under the name Chovevei Zion, or Lovers of

Zion. The chief of these was known as the Odessa Committee. In 1891 came a set-back by the issue of a prohibition by the Turkish Government against the entry of any more Russian Jews. This necessitated more careful administration. Vines had been over-planted, and the price of wines having fallen, Baron de Rothschild, after having spent some three millions sterling, transferred control to the Jewish Colonisation Association (I.C.A.), founded in 1893 by Baron Hirsch of Paris, and endowed by him with a capital of eight millions sterling. The vines were reduced, while olives, almonds and oranges were increased. At the same time the colonists were placed on a more independent basis, and between 1899 and 1903, fresh colonies were opened out. A good deal of attention was being given to education.

Looking upon these isolated and distracted colonies in Palestine, with no constructive policy to unite them, Dr. Herzl saw they needed a goal towards which they could press with common interests. Turning his gaze on Europe, where the gathering sentiment against the Jew in Germany, France, Russia and Roumania was taking shape in virulent persecution, Dr. Herzl came to the conclusion that assimilation, after the most favourable opportunity it was ever likely to get, had failed. Anti-Semitism must become an ever-increasing menace. Finally, his eyes rested upon his Kindred, scattered among the nations, renouncing their nationality, losing their cohesion, becoming alienated from one another in proportion

as they strove for citizenship, and he longed for some ideal which would enable "the Jew degraded by exile to free himself from his inner slavery." (Nahum Sokolow in "Zionism," edited by Goodman and Lewis, 1916.) Dr. Herzl would lead Israel out of captivity. His soul caught fire. "Palestine became the objective of a national political movement. The settlement of Palestine should henceforth not denote a number of scattered colonies, with a very feeble interconnection, but a home for the Jewish people in a Jewish State." ("Zionist Work in Palestine," edited by Israel Cohen, 1911.)

A noble ideal—Palestine for the Jews. A vision caught from the Prophets. Dr. Herzl preached Zionism from the text in Ezekiel xxxvii. 21, "Say unto them, Thus saith the Lord Jehovah: Behold, I will take the children of Israel from among the nations (R.V.), whither they be gone, and will gather them on every side, and bring them into their own land." With this promise, Zionism links Isaiah xi. 12, "He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth," and Deut. xxx. 4, 5, "If any of thine outcasts be in the uttermost parts of heaven, from thence will Jehovah thy God gather thee, and from thence will He fetch thee: and Jehovah thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good, and multiply thee above thy fathers" (R.V.).

There was a great response. An immediate stirring of the dry bones. Dr. Herzl opened negotiations with the Sultan of Turkey—naturally with as little encouragement as later approaches have received from the Ottomans, a people without sympathy for any race, not even for Arabs. In 1903 Mr. Chamberlain offered a home with practical autonomy in East Africa. But it was not Zion. A Commission was, however, sent out, which reported unfavourably of the prospects. Also strong opposition developed among the settlers already there. In 1904 Dr. Herzl died, when only 44 years of age. The seventh Zionist Congress in 1905 finally resolved to look at nothing outside Palestine. This decision split the Congress. Mr. Israel Zangwill formed the Jewish Territorial Organisation (I.T.O.), to look for a home anywhere, a place of refuge to which the hunted Jews could flee from Russia and Roumania. Mr. Zangwill's action has conferred a double benefit on Zionism. His efforts to find such a home—and they have been world-wide and carried out with unsparing energy and thoroughness—have proved that no suitable location for a Jewish settlement, and nowhere with autonomy, can be discovered; while opposition has driven the Zionists to closer union.

Meanwhile, Zionism was bringing new life to the colonies in Palestine. Between 1870 and 1911, some 110,000 acres had been purchased, of which about 87,000 were under cultivation, representing perhaps 10 per cent. of the then total cultivated area of Pales-

tine. These lands were worked by 45 Jewish colonies, with a population of about 15,000. In 1907 the lands and management of the colonies were made over to the settlers and a very great improvement resulted. In 1908 the Zionists established a farm at Kinnereth, near Lake Tiberias, and introduced a superior class of colonist resolved to live on their own labour and capital. Before the war, 30 per cent. of all the oranges and 90 per cent. of the wines which left the port of Jaffa were supplied by the neighbouring Jewish colonies, and oranges and wine represented nearly one-half of the total exports from Jaffa. ("Palestine," published weekly by the British Palestine Committee, 1917.) The old settlers, who resorted to Palestine for prayer and study, are found mostly in the four "holy cities"—Jerusalem, Tiberias, Hebron and Safed. They cling to Yiddish and live in communities according to their countries of origin, whence they derive most of their support. Thus they are still in *Galuth* (exile). With 1882 and following years came the agricultural colonists, bringing energy and progress, and under the impulse of Jewish nationalism, filled with the ideal of making their own laws and living their own life. The Turks left the colonists to manage their own internal administration and a fairly uniform system was evolved. Tel Aviv, outside Jaffa, is the chief centre and constitutes a self-controlled municipality, with its own watchmen and tribunals. It has an excellent secondary school, established in 1907, with 800 to 900 scholars. Many from Russia resorted

thither for education denied to them in Russia. (Of course, the school is in temporary abeyance.) A similar school has been founded in Jerusalem, as also the Bezalel Institute of Arts and Crafts, started in 1905 by Russian Jews.

The goal was a common policy, but it was difficult to win by a mixed team. The Alliance Israélite Universelle possessed some 14 schools and kindergarten in Palestine, teaching Jewish children the language and ideals of France. About the beginning of the 20th century, the Jews of Germany introduced the *Hilfsverein der deutschen Juden*, which soon had 19 educational establishments in Jerusalem, Jaffa, and in several Jewish colonies, all of which pushed the German language and the German views. The Russian and Zionist education stood for the Hebrew language and a Jewish political centre. A joint Committee was formed, representative also of American Jews, to provide for higher technical education by an up-to-date Polytechnical Institute at Haifa. With professors' quarters and hostel it cost nearly £100,000. The *Hilfsverein* secured the management and introduced German, and not Hebrew, as the medium of instruction. Building ceased, and the *Hilfsverein* tried to bring pressure by stopping remittances to their Palestinian schools. The Zionists took over the schools and substituted Hebrew for German. The *Hilfsverein* were also compelled to give way at Haifa, so that just before war broke out, Hebrew was becoming the language through which instruction would be imparted

in most of the educational institutions under Jewish control in Palestine. Further, much preliminary work had been done towards promoting a Hebrew University in Jerusalem, a project approved by the Zionist Congress of 1913. A site for this University has been purchased since the capture of Jerusalem.

The foundations of a Jewish State were thus being wisely laid by providing the best education, a common language—Hebrew—and a uniform system of municipal life, and by encouraging scientific cultivation and the export of produce. The devotion and perseverance of the young Jewish colonists, under Turkish rule and Arab lawlessness, are of good omen for the future. Dr. Herzl's ideal had kindled national life in the scattered fragments of his race living in *Galuth* (exile), and had infused something of patriotism and of unity into the rapidly diverging colonies of Palestine. Bone was coming to bone. The German Jew came to Palestine as a German. He had to learn that he, too, is a Jew.

CHAPTER XVI.

SPIRITUAL AWAKENING OF THE JEWS.

Thus were the Jews prepared and encouraged to return to their land even under adverse conditions. The war has developed new aspirations. Not only is their political body in process of formation, but a spiritual soul is being evoked. The Rev. Dr. Gaster declares that Zionism "means a complete Jewish national rebirth in the ancient land." It is "to create for the Jew a new home, not so much for physical as for spiritual life." "The Holy Land is to become the spiritual centre of the Jews." "The Jews must feel themselves the messengers of God's truth." "The Jewish regathering is to be of great moment in the history of the emancipation and progress of mankind." Mr. Norman Bentwich writes, "The whole of Jewry, and indeed of humanity, is crying to-day for some religious message. The response may come from the people who gave to the Western World its religion, when they are again gathered on the hills of Judea and Galilee and the genius of the place is associated with the genius of the nation." ("Zionism and the Jewish Future," 1916.) Mr. A. Weiner, M.A., takes the same view, "A people like the Jews, nurtured

upon the prophecies of Isaiah and the whole prophetic host of Israel, which has already given of its best to the world, does not seek to exalt itself at the expense of its neighbours. Conquest and annexations are not among its creeds . . . 'Not by might, nor by power, but by My Spirit, saith the Lord of Hosts.'” (“Zionism,” 1916, Goodman and Lewis.) This is not the theory that the Diaspora itself is the ultimate purpose of God to disseminate Monotheism, in regard to which, Mr. Friedenwald affirms, that such a mission has never been taken seriously by any Jews, and Mr. Sokolow inquires, where has it done anything? The Mohammedans have felt the impulse of their mission against idolatry. The Jews have been content to have no mission. A like contempt is exhibited for “Cosmopolitan Socialism,” “no more nations,” which has so captivated certain of the Jews.

In this connection, it is interesting to note that a new translation of the Old Testament from the Hebrew text into English has just been produced (1917) by the Jewish Publication Society of America. To explain its appearance, Mr. Max L. Margolis has written “The Story of Bible Translations.” He tells us that the influx of Jews into America since 1881 made the need for a new English version for the synagogues bound to be felt. He pays a tribute to our English authorised version of 1611 and understands its origin. “Wherever the reformatory movement took root, the placing of the Bible within the comprehension of the laity by means of

vernacular renditions followed of necessity." In the same way, the Jews must go back to the Scriptures, freed from the Targum. How came this Targum? Hebrew is thought by some to have been lost in the Babylonian captivity. Mr. Margolis inclines to the opinion that Aramaic crept into Palestine long before that date. Both are sister languages and akin to Arabic. When the practice of reading the Scriptures in the synagogues began is not known, but when Hebrew was lost an oral translation into Aramaic became customary. This Aramaic translation was in time reduced to writing and is the Targum. The Targeman (Dragoman) stands beside the Reader of the Hebrew. The Babylonian Targum of the Pentateuch, which goes by the name of Onkelos, is in the highest repute, and is in the main a good translation; but in it all the human traits, attributing to God a bodily form, are sedulously toned down. God does not "smell," He accepts an offering. He does not "pass-over" Israel, He spares them, and so forth. The personification of the Holy Land also disappears. It does not "flow" with milk and honey, it yields them. So the honour of Israel is always saved. Israel is not "a perverse and crooked generation," but changed its deeds. This tendency to improve upon the original increased as time went on. Mr. Margolis mentions that the Jews from Yemen, on the west coast of Arabia, employed as labourers by the Jewish colonies in Palestine, bring with them their Scriptures in the original Hebrew, as well as the Targum.

When a Jewish writer thus frankly expresses himself, it means that there is a desire to get back to and be ruled by the original text of the Hebrew Scriptures. When Jewish leaders speak of the spiritual awakening which must follow the return of their people to Palestine, it is clear that they have been studying their Prophets. Faith in the Old Testament and in the Promises of Jehovah is returning. The Galuth has not been in vain. Foreign Missions have taught them that the Bible is a Living Book. Jewish Missions have aroused them to search their own Scriptures. It is not to be supposed that the new translation is altogether impartial. In Isaiah vii. 14, "young woman" is adopted without even the alternative "virgin" or "maiden," although this particular word clearly signifies "virgin" in every other passage in the Old Testament. In Isaiah ix. 6, the Name is translated, "Wonderful in Counsel is God the Mighty, the Everlasting Father, the Ruler of Peace," which rendering is at least not a name. Zech. xii. 10 is translated, "they shall look unto Me because they have thrust him through," to which there is a gloss that the second "they" refers to "the nations." But if the first "they" is plural and signifies the Jews, to whom does the "him" refer? Psalm xxii. 16 is altered to "like a lion they are at my hands and my feet," which does not strike one as true to nature, nor does it agree with the Septuagint, which has "they pierced," at a time when there could be no suspicion of a forced interpretation to agree with the Crucifixion.

From these salient passages, it will be noticed how hard it is to kick against the pricks. The entire Old Testament represents the Messiah, Jehovah, the Great Shepherd of Israel, Who gave His life for Israel. This is the stumbling-block. In their own land and governed by their own laws, this at least will be altered. The Jews by becoming the followers of the Messiah will have no fear of losing nationality. And if they persecute and differentiate those who follow the Messiah, they will justify the cruelties they themselves have endured at the hands of the Gentile nations, and can no longer say with Mr. Paul Goodman, "Zionism claims the rights of humanity and citizenship for Jews in the lands of their birth." Dr. Gaster will have to reconsider his view that when a Jew becomes a Christian he abandons his faith. On the contrary, the Christian has a more profound reverence for Jehovah and a more living faith in the Old Testament than any Jew. The proof of this assertion is that Christians have blessed the world by translating the Old Testament Scriptures into over 132 languages at enormous cost of life, labour and money, while in the hands of the Jews these Scriptures have been a closed book for these nineteen centuries. The Chief Rabbi, Dr. Hertz, is nearer the mark, when he contrasts the British and un-British conception of Patriotism and states that the latter desires that the inhabitants of one land must all think and believe alike. This leads, he says, to Russification, Ottomanisation, Germanification; while Great Britain leaves freedom to all to

develop along their own lines. Let there be no attempt at Judification. No religion can be maintained by the persecution of those who, after the way which the Jews call heresy, worship the God of their fathers, "believing all things which are written in the law and the prophets." (Acts xxiv. 14.)

CHAPTER XVII.

MANKIND BEING PREPARED FOR THE RETURN OF THE JEWS.

How has the world been prepared to understand the miracle of the return of the Jews, to experience the full impact of the fulfilment of what is written by the Prophets? Among other things, by the Diaspora, which has made multitudes familiar with the existence and appearance of the Jews, though only a few millions in number. On the other hand, when the war broke out, a Serbian, say, was an unknown entity. Yet the Diaspora is not universal. In addition, there is this extraordinary and startling fact. The British and Foreign Bible Society, by its translations of the Bible, or at least of one complete book of the Old or New Testament, into more than 500 languages, Foreign Missions and every Christian agency, have been teaching during the last 100 years the people of every colour and clime, from the Equator to either Pole, the Geography of Palestine and the History of the Jewish Race. So that when Jerusalem was captured from the Turks the wide world was thrilled. Jerusalem was free. A spiritual current sent a wave of wonder round the earth. What does this mean?

No other event in the war has aroused so moving an interest. Chinese and Indians, Japanese and Malays, Africans of every tribe and the inhabitants of unnumbered islands, equally with the Christian nations of both hemispheres, are being made kin by a common intuition that God is doing wondrously and it is a time to look on and be alert.

Names of battles in France or Belgium, Russia or Italy, East Africa or Nigeria, convey no message, awaken little desire for past history. But as soon as our armies were advancing into Palestine, the troops themselves and the general public were so keen for information, that the newspaper correspondents were constrained to refer to the incidents and places of Old Testament story. The History of the Sons of Abraham and the Geography of the Holy Land are passing like a moving film before a world audience, watching for a yet greater event, the return of the Exiles.

There has been preparation for this concentration of attention upon Jerusalem. On the 2nd November, 1917, Mr. Arthur Balfour, as Foreign Secretary, conveyed to Lord Rothschild on behalf of His Majesty's Government a "declaration of sympathy with Jewish Zionist aspirations," which had been approved by the Cabinet, in these terms:—

"H.M. Government views with favour the establishment in Palestine of a National Home for the Jewish people, and will use its best endeavours to facilitate the achievement of this object, it being clearly

understood that nothing shall be done which may prejudice the civil and religious rights of non-Jewish communities in Palestine, or the rights and political status enjoyed by the Jews in any other country."

Dr. Herzl's dream of "a publicly recognised and legally assured Home in Palestine" is advancing towards fulfilment. The declaration almost immediately awoke the dormant oneness of the Jewish race and they sprang to their feet as a nation. The residuum of the faint-hearted and the antagonistic will tend more and more to disappear as the substitution of British protection for Turkish tyranny becomes assured. The British Government had moved in response to the direct appeal of more than 250 Jewish organisations throughout the country.

The French Government cordially identified itself with the Declaration of the British Government. On the 14th February, 1918, M. Pichon sent a communication to the Press in the following terms:—

"Mr. Sokolow, representing the Zionist organisations, was this morning received by M. Pichon, Minister for Foreign Affairs, who was happy to inform him that there is complete agreement between the French and English Governments in all matters which concern the establishment of a Jewish national home in Palestine."

Once more France has shown herself true to her traditions. In the following May, the Italian Government, through Baron Sonnino, made a similar declaration.

There had also been preparation of another kind. The King's Call to the Empire to observe a day of National Prayer was signed on the 7th November, 1917, following closely the announcement that the British Government would facilitate the return of the Jews to Palestine. Between the 31st October and the 7th November the line Beersheba-Gaza was captured, the Palestinian barrier was broken through and the country entered by our army. Hebron, the most sacred place in O.T. history, for there Abraham, Isaac and Jacob were buried; and Jerusalem, the most sacred place in N.T. evangel, for there the Messiah gave His Life for the world, were both delivered from the Turks during December. By these events, the entire British Empire was encouraged to approach the Throne of Grace on the 6th January, 1918, conscious that we were being called to high stewardship, that another seal of the revelation of the purposes of God was being broken; that another trumpet was sounding the summons to spiritual vision; that another Vial was being poured out upon an earth that continued to reject Christ as King.

George V. told his people that "the world-wide struggle for the triumph of right and liberty is entering upon its last and most difficult phase," and required that we "seek to be enlightened in our understanding and fortified in our courage." Words of foresight, which the terrible onslaught, begun by the Germans on the 21st March, 1918, against the

British forces, verified. The courage of our men, the coolness of our generals, the calmness of our people, were the triple answer to the prayer. Once again, during the days that preceded Eastertide, the Empire fell upon its knees, linking its armies to the Heavenly Hosts by chains of Prayer, waiting for the Vision, which, though it tarried, would surely come.

CHAPTER XVIII.

JERUSALEM, THE CENTRE OF HUMAN INTEREST.

What makes the deliverance of Jerusalem such a soul-stirring event? Very many thinkers are in agreement that we are passing from one prophetic period into another: from the "Times of the Gentiles" to the conversion of the Jewish nation: from the reign of Mohammed to the Kingdom of Christ. Even the unlearned and careless among our soldiers in Palestine wished for a Bible with a map, because the rocks and the hills were speaking to them. Why is it that Jerusalem was entered by our army with a meekness and a respect which did not belong to the Crusaders, and which were certainly not exhibited by the German Emperor when he visited the Holy City in 1898? Is it not that we have been called to a holy warfare, to pluck the prey out of the teeth of the strong, to proclaim liberty, to break fetters, to fill up "that which is lacking of the afflictions of Christ" in our flesh? (Col. i. 24.) For Christ left us something to do.

In this great conflict, some have lost their sons—their only sons. We are coming to understand something of what it cost God to give His only Son; something of Abraham's agony, when he was called



A Street in Jerusalem.
(Notice Steps and Covered Ways.)

to give up his only son for some purpose not known to him. There are spots in Belgium and France, in Mesopotamia and Palestine, and elsewhere, that are very dear to some of us. We may hope to visit them some day, and kneel there, and give thanks to God. These spots are dear to us, sacred to us, beyond all expression, because there a young pure life was given up for an old and worthless life. If there is a spot upon this earth, on which God the Father and the legions of angels have their gaze rivetted as the holiest in all creation, it is the place where a noble Man shed noble Blood for a worthless and hating world.

For centuries, God's angels have brought back a report, "We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest." (Zech. i. 11.) The nations have helped forward the afflictions of the exiled people and the desolation of the barren land. Palestine has been set like the forbidden Tree in the midst of the garden of the world. (Deut. xxxii. 8.) Yet round about it the nations have fought to seize it for themselves, undeterred by the fate of their predecessors, Babylon and Egypt, Greece and Rome. The flaming sword of Mohammed has defended the waste and empty vineyard from the Gentiles and the land from idolatry. When the Jews assembled in Kingsway on December 2nd, 1917, to voice their joy and thanks for the pronouncement of the British Government, an Arab Sheikh, in his flowing robes, rose and cried, "Ye sons of Isaac, when you get back to your own land, remember that we

Arabs are the sons of Ishmael." At a date nearly as long after Christ as Abraham lived before Christ the descendants of the sons of Abraham, Isaac and Ishmael, are about to embrace. There is something in blood, some strength left in family ties, some value in ancient lineage. (Psalm cii. 28.) To restore and preserve independent life to both Jew and Arab, British troops have moved from Egypt and from Assyria. Whereas, in olden times, these approaches were always used by enemies, we come as friends, with reverence and a sense of stewardship.

Is it not a miracle? The earth no longer is at rest, careless of the spot where the most precious blood, in which was the Life that could never die, stained the ground. At last, "Thy servants take pleasure in her stones, and favour the dust thereof." Has not the set time to favour Zion come? "When Jehovah shall build up Zion, He shall appear in His glory." Not in humiliation. "So the nations shall fear the Name of Jehovah." (Psalm cii. 13-16.) A thought amplified in the sixtieth chapter of Isaiah.

Unbelief in the Prophets made apology necessary. The Almighty was so slow in fulfilling His Word. Accordingly, the Promises of Jehovah to the land (Ezek. xxxvi. 1-12) and to the people (Ezek. xxxvi. 24-28) were spiritualised by the Christian Church till there was no substance left in them. Similarly, the Jews, bereft of the workings of Jehovah in their midst, began to regard the bodily form ascribed to God in the Old Testament as in need of apology. God as

man became a stumbling-block. Thus the Septuagint, in the third century before Christ, and the Targum of Onkelos, as we have seen, both tried to tone down and get rid of all expressions which personify God. There was no such disposition before the captivity, when the manifested might of Jehovah left no room to doubt the dignity of His methods. In Babylon, the Jews lost not only Hebrew, but a Personal God. They were cured of idolatry, but they soon lost the Name and Personality of Jehovah as their Shepherd and King. God created man in the image of God. Therefore it necessarily follows that Christ from before creation had taken the shape in which man was to be formed. Consequently, Christ could appear in no other shape to Adam, Abraham, or Moses, and the Word of God could not speak of Himself in any other terms.

The Jews, however, had fenced themselves against their Scriptures and were hostile to the conception that Jehovah could appear among His people as a man, that He could take our flesh and be born of a Virgin, He Who had formed the woman out of the man! The Creator of the universe was not going to put man into a position that He would not accept Himself. Therefore the second Adam came as the first Adam, in the same flesh, and without sin, not subject to the doom of Death. No man took the life of Jesus from Him. He laid down His life voluntarily. (John x. 18 ; Isa. liii. 12.)

CHAPTER XIX.

THE NAME OF GOD.*

The Jews are seeking a revival of spiritual life when they get back to the lands of their forefathers. In their resettlement, the nation will be more than a skeleton of regathered bones. The flesh will be upon them, but as yet the Spirit of Jehovah will not be in them—there is no *power* in the nation—one thing will be lacking, the Personality expressed by the Name *Jehovah*. Jehovah, the Name by which God is to be known to all generations, is lost to the Jews, though it is being taught to other nations, civilised and savage the world over. The great Personal God of the Jews, Jehovah, has vanished for them into a Spirit with Whom they have no personal dealings as of old.

Who talked in Eden with Adam? Who taught him to cultivate and the uses of the animals? and afterwards clothed him?

When God pronounced upon man the sentence, "Thou shalt die," He knew that He would come Himself in the flesh and take upon Him the awful penalty of death for the soul. (Gen. ii. 17.)

In the wilderness a cross-bar of wood was uplifted upon which the brazen serpent hung. Israel was told

* Part of this chapter appeared in "Mesopotamia."

to look at what represented the serpent killed. The serpent is the recognised image of Satan, who shows himself in sin. The uplifted serpent means the power of sin destroyed—"Look unto Me, and be ye saved." (Isa. xlv. 22.) Jesus on the Cross, to the onlookers, seemed an ordinary man, but God looked upon Him as sin, as dying under the curse of a broken law, there in our place. That was the agony of the Cross. Jehovah spoke to Himself when He said, "Thou shalt surely die." (John iii. 14, 15.)

This is the mighty contest which has continued all down the centuries between Jehovah and Satan, manifested in idolatry.

The struggle has always been between Jehovah, the God revealed to Israel, and the gods of the nations, representing Satan.

When Moses was sent to be God's instrument to release Israel from the bondage of Egypt, this great Name, Jehovah, was given to him, in the might of which he was to go. When he appeared before Pharaoh, Moses declared, "Thus saith Jehovah, God of Israel." And Pharaoh replied, "Who is Jehovah, that I should obey His voice to let Israel go? I know not Jehovah, neither will I let Israel go." Pharaoh was well acquainted with God, and had Moses demanded in the name of "God" he would doubtless have stood a chance of success. But here the contest is between Jehovah, the unknown God of an enslaved people, and the gods of the Egyptians, resting their power upon the serpent. It is quite clear that Moses

had no hesitation in using this Name *Jehovah* in that Egyptian Court, with which in his youth he had been so well acquainted, nor did Moses refrain from proclaiming the Name, because Pharaoh would mock. In the sequel, Jehovah triumphed and Pharaoh let Israel go, not only with wives and little ones, flocks and herds, but laden with the spoil of Egypt, which was later on to beautify the Tabernacle. (Exod. vi. 3, and v. 2.)

When David met Goliath, again it was no battle between men, but between gods. The Philistine cursed David by his gods. David answered, "I come to thee in the Name of Jehovah," and as the Name rang out and re-echoed across the valley, the hearts of the Philistines melted, for by Jehovah Egypt had been stricken, and the waters of Jordan divided. Here again David trusted in the Name to confront the heathen. (1 Sam. xvii. 43-45.)

So the Kaiser, in "shining armour," grasping his "destructive sword" with "mailed fist," challenged the neighbouring nations—"Give me a man that we may fight together" and "Ye shall be our servants and serve us." (1 Sam. xvii. 9, 10.) He stood erect in Europe, a resplendent figure, the embodiment of the Image of irresponsible Might seen long ago by Nebuchadnezzar, developing into cultivated savagery, educated cruelty, scientific destruction, a wild beast dreadful and terrible, strong as iron, devouring, breaking in pieces, and stamping the residue with his feet. (Dan. ii. 31, and vii. 7.) He too calls upon his

God. He assured his troops that "God is the unconditional and avowed ally of the German people," and to the Hamburgers he declared that the mighty Powers of Heaven must "stand by" the German Fatherland. ("The Times," 27th December, 1917, and 19th February, 1918.) The armies of the Allies met the Kaiser in the Name of a different God, even Christ Jesus, Who looks not on the majestic stature but upon the heart.

On Mount Carmel it was the crisis whether Jehovah or Baal should be the God of Israel, and Elijah called upon the people to decide, and when Jehovah manifested His presence the people, for the first time that day, fell upon their faces and cried, "*Jehovah*, He is the God." There was no fear then to pronounce this mighty Name. (1 Kings xviii. 39.) To have shouted, "*The Lord*, He is the God," would have referred equally to Baal.

When Sennacherib, king of Assyria, sent his servants to Jerusalem to demand its surrender, he pointed out to the Jews that the gods of the nations of other lands had not delivered their worshippers out of his hand, and he warned them not to believe Hezekiah's assertion that Jehovah would deliver the Jews out of the hand of the king of Assyria. Here again it was a pitched battle between the gods of the king of Assyria and Jehovah, the God of Israel. It ended, as the fights with the gods of Egypt, and of the Philistines, and of Tyre and Sidon ended, in the total discomfiture of the gods of Assyria.

Sennacherib's army perished, and he returned with shame to be slain in the temple of his god. It is further to be noted that Sennacherib's messengers were well acquainted with the Sacred Name and used it as freely as Hezekiah himself.

Thus, again and again, Jehovah had triumphed and Israel rejoiced in the use of the Name. There was no fear, throughout the centuries of Israel's occupation of the Holy Land, to pronounce the Sacred Name. Even in their salutations the Name was recognised. (Ruth ii. 4.) And from the time of Moses onward, almost every Jewish name contained in some form or other the sacred title. For example, Joshua, Jehoshaphat, Josiah, Hezekiah, Isaiah, Jeremiah, and so forth. The question arises, when and how did Israel lose the power to pronounce the Sacred Name ?

When Pharaoh Necho came up against Jerusalem, and carried away Jehoahaz captive and imposed a tribute, he made Eliakim, the son of Josiah, king in Jerusalem, and changed his name from Eliakim, which means "whom God has set up," to Jehoiakim, which means "whom Jehovah has set up." There have been other explanations of this change of name, but it seems to signify simply this, that "god" (El), that is the god known to Pharaoh, had not set up this puppet king, contemptible in the sight of Pharaoh and his army, but Jehoiakim was the nominee of Jehovah, and in his impotency witnessed to the inferiority of Jehovah before the gods of Egypt, who

at last had avenged the Egyptians upon the Israelites and defeated their Jehovah.

A little later, Nebuchadnezzar, king of Babylon, captured Jerusalem, and after carrying away much people to Babylon, he chose Mattaniah to be king and changed his name to Zedekiah. Mattaniah signifies "the gift of Jehovah," Zedekiah means "the judgment of Jehovah." The intention of the heathen Emperor seems to have been to emphasise that all the Jews had got from Jehovah was judgment at the hands of the gods of Assyria, that was the only "gift" the God of Israel had to offer.

It is very significant that both the Emperors of Egypt and of Assyria should have changed the names of the two last kings, Eliakim and Mattaniah, who ever reigned in Jerusalem, to titles, Jehoiakim and Zedekiah, implying that the gods of Egypt and of Assyria had at last overcome Jehovah, the God of Israel. Judah had watched without much concern backsliding Israel depart into captivity (Jer. iii. 7-10); but now, as Judah followed in her sister's footsteps, the light that had so long burned in Jerusalem seemed to be put out, and trust and confidence in the Name of Jehovah waned.

Job could say, "What? shall we receive good at the hand of God, and shall we not receive evil?" But there are few men like Job and Abraham, Isaiah and Jeremiah, whom God could send through the seven-times heated furnace of disaster, personal and national, and whose faith has never ceased to shine

for the comfort of all future generations. Alas, that we cannot reckon disaster, not as evil, but among the all things that work together for good. (Rom. viii. 28.) Many, when prayer has failed to protect a loved one, or victory is withheld from righteousness, find their superstructure of religion has been founded on sand, and they rush to shelter themselves from the storm in the first refuge at hand, some flimsy fabric of scientific spiritualism, or intercourse with familiar spirits and necromancy. (Deut. xviii. 11.)

In the case of those Jews who fled into Egypt, their allegiance was openly transferred to the "Queen of Heaven," the great and celebrated goddess represented by Diana of the Ephesians, and still the reigning power in heathenism. (Jer. xlv. 17, 18.) To which the answer of Jehovah came, "My Name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord *Jehovah* liveth." The Septuagint Version, which was made for the Jews in Egypt, finally removed this name from Jewish lips.

There is nothing new in being ashamed of gods which cannot save. So Moab was ashamed of Chemosh. (Jer. xlviii. 13.) In Babylonia, the Jews met with unceasing mockery as had been foretold—"We are become . . . a scorn and derision to them that are round about us . . . Wherefore should the heathen say, Where is their God?" (Ps. lxxix. 4-10.) 'Thou makest us a byword among the heathen . . . the shame of my face hath covered me, for the

voice of him that reproacheth and blasphemeth." (Ps. xlv. 13-19). This was the punishment, that the Jews were to be "a reproach and a proverb" in the places of their exile. (Jer. xxiv. 9.) "We are confounded, because we have heard reproach: shame hath covered our faces." (Jer. li. 51.) The reproach lay in the reiterated question, "Where is Jehovah your God?"

Thus the Jews in captivity, their temple and their city destroyed, grew up ashamed to pronounce a name which only excited the derision of the triumphant heathen around them. In proportion as the great wonders wrought by Jehovah in the past were recalled, the more bitter and exulting became the mockery. As they ceased to use the great Name of their God, their own faith in Jehovah grew weaker. The rebuilding of the temple at Jerusalem in the days of Ezra and Nehemiah, in some degree stemmed the ebb tide of their hopelessness, but soon the Name was not taught to the children, and by and by there arose a generation upon whose ears the sound of the Name never fell. The Book of Esther seems to be an instance in point. By the time the Septuagint Version appeared (about 280 B.C.), the Jews had passed from the stage of being ashamed to pronounce the Name of Jehovah into one forbidding its mention; and so Leviticus xxiv. 16, which by the context clearly means whosoever "blasphemeth (or curseth) the Name of Jehovah shall surely be put to death," was translated "whosoever nameth the Name of Jehovah, let him die."

Therefore no Jew in any land or language dared to pronounce the Name Jehovah. "There is none that calleth upon thy Name." (Isa. lxiv. 7). So completely have modern Jews changed in this respect from the practice of their forefathers, that Biblical names which contain the sacred title very rarely are given to Jewish children to-day. This change has been brought about by shame, not by reverence. There are exceptions. For example, Joshua is still used as a name and in that there is hope, for in "Jehovah is Salvation." And in Hallelujah, "Praise ye Jehovah," they still preserve, perhaps unconsciously, the use of the Name.

Quite recently, in the translation of the Old Testament by eminent Jews (1917), already mentioned, Lev. xxiv. 16 is thus translated: "And he that blasphemeth the Name of the LORD, he shall surely be put to death; all the congregation shall certainly stone him: as well the stranger, as the homeborn, when he blasphemeth the Name, shall be put to death." This is a remarkable indication of the resolve of the Jews to abide by their Hebrew scriptures, and already in writings by Jews for Jewish readers the sacred Name Jehovah has appeared. It is at least the first and a notable movement towards the restoration of spiritual power to the nation, and it is significant that it should be synchronous with Zionism and the prospect of Palestine opened.

When did Jonah find deliverance from the fish which had swallowed him? When by reason of his

terrible affliction he called upon the Name of Jehovah. "When my soul fainted within me I remembered Jehovah: and my prayer came in unto Thee Salvation is of Jehovah." (Jonah ii. 7-9.) The Jews, engulfed by the nations, must learn this prayer of Jonah, and the meaning of it, if they would find deliverance.

The meaning of Jonah's prayer is clear. He found Salvation in remembering the Name of Jehovah. Jonah, like Gideon, was in helpless misery, till he too remembered Jehovah, then his prayer was heard. The ears of God are shut till Israel can use the Name of Jehovah. "Blessed is he that cometh in the Name of Jehovah." (Ps. cxviii. 26.) When the Jews call on this Name, then Jehovah is their strength and their song, and will become their Salvation. (Ps. cxviii. 14.)

A wife in India will not mention the name of her husband. There is something wrong in the relationship between them, which is betrayed by this false reverence. There is something wrong in the relationship between the Jews and God when they dare not mention His Name.

This state of things was long ago foreseen. Moses pleaded that if Jehovah dealt hardly with His people, the nations would mock at His Name, to which this answer was given, "All the earth shall be filled with the glory of Jehovah." (Num. xiv. 21.) "For from the rising of the sun, even unto the going down of the same, My Name shall be great among nations" (Malachi i. 11 and 14), as it is great this day in

Europe and America, and as it is rapidly becoming great in Asia and Africa, and the Islands of the Seas. Nor was Jehovah slack in manifesting His glory at the moment. Nebuchadnezzar smote Pharaoh Necho at Carchemish (Jer. xlvi. 2), and Nebuchadnezzar proclaimed in Babylon the supremacy of the God of the Jews.

The Old Testament has only one testimony on this point. When God, Who is a Spirit, reveals Himself, He has invariably taken the shape of a man. "Jehovah spake unto Moses face to face, as a man speaketh unto his friend." (Exod. xxxiii. 11.) "With My servant Moses will I speak mouth to mouth, even apparently and the similitude (or form) of Jehovah shall he behold." (Num. xii. 7, 8.) There is no mistake in this passage, as to the actual presence of Jehovah in *visible* form, because in the previous verse, this visible Presence is contrasted with a vision and a dream. Yet, when Moses, whom Jehovah knew face to face (Deut. xxxiv. 10), sought to see the Form transfigured into the glory, Jehovah replied, "Thou canst not see My face, for there shall no man see Me and live." (Exod. xxxiii. 20.)

When Ezekiel saw the Heavens opened and a vision of the glory of Jehovah, he beheld a throne shining like a sapphire and upon it the appearance of a Man. And so Micaiah (1 Kings xxii. 19), and Isaiah (Isa. vi. 1), and Daniel (Dan. vii. 9) saw Jehovah, seated as a Man, on the throne of Heaven. Always, from Genesis to Malachi, God has made Himself known to

His people, whether visible or in a vision, in the form of a Man. Nor is this strange, because man was made in the image and the likeness of God. (Gen. i. 26.) Nor is it strange that this should be a stumbling-block to men. There were angels who could neither understand it nor brook it.

“Where is now their God?” What answer have the Jews to give to that solemn question? Since the Jews have been swallowed by the nations, and lain scattered like dry bones over every land, why has God shut His ears against their long crying and tears? Where are the gods of Babylonia and Egypt, of Greece and Rome? They have all vanished. Has the God of Israel disappeared too? His Name Jehovah gives answer, “I am He that liveth.” The Scriptures, which are dead to the Jews, to-day are giving life to the nations. Japanese and Chinese have found it necessary to send some of their best men to inquire and learn what are the secrets of the power of the Christian nations. Would it not be worth while for the Jews to ascertain what the Bible has effected in Uganda and Livingstonia, in Madagascar and the South Seas, and the changes it is working in China, Japan and Korea? “It is a light thing that Thou shouldest be My Servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the nations, that Thou mayest be My salvation unto the end of the earth.” (Isaiah xlix. 6.) Of whom does the prophet speak? Let the Jews make the suggested investigations and

answer by whose power the demons of darkness, cruelty, vice and ignorance are being cast out of the nations. Such an embassy would return convinced that Jehovah liveth.

There is another evidence that Jehovah liveth, which is often quoted to those who profess not to believe the Bible. When Israel desired a King to reign over them, they rejected Jehovah. Their wish was granted, but they have lost both King and Kingdom. "Even all nations shall say, Wherefore hath Jehovah done this unto this land?.....then men shall say, Because they have forsaken the covenant of Jehovah, God of their fathers.....and Jehovah rooted them out of their land in anger." (Deut. xxix. 24-28.) "And thou shalt become an astonishment, a proverb and a byword among all nations, whither Jehovah shall lead thee." (Deut. xxviii. 37.)

And so prophet after prophet testified, "But they mocked the messengers of God, and despised His words, and misused His prophets." (2 Chron. xxxvi. 15-16.)

"Behold your house is left unto you desolate..... for ye shall not see Me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. xxiii. 38-39.) Jerusalem, destroyed and desolate, and in the possession of Ishmael, while the sons of Jacob are scattered, without king, or priest, or sacrifice. This is the evidence to an unbelieving world of the truth of Scripture. It is worth inquiring why the Christian nations have access to the ear of

Jehovah and prosper, and why Zion continues her long lament, "Jehovah hath forsaken me, and my Lord hath forgotten me." (Isa. xlix. 14.)

Can one of the reasons be that only the books of the Law are found in the Ark of the Synagogues, while the prophets are excluded? Are the words just quoted from Chronicles still true, that the nations honour the Old Testament, but the Jews still misuse the prophets of Jehovah?

CHAPTER XX.

THE NAME BELONGS TO A PERSON.

The question may be put—Why lay so much stress upon a Name? The reply is—Because a Name must belong to a person, and there is nothing so emphasised in the Old Testament as the Name of God. As God revealed Himself to men, the great champions of Right and Truth and Freedom desired to know the identity of the God with Whom they were in contact, and God was at pains to confirm His identity. The unity of God had been lost in idolatry. The fact must be re-established. Jacob, the father of the Twelve Tribes, wrestling for the deliverance of his race from the armed forces of this world, inquired the name of his Deliverer, the Person, Who had granted the prayer which he had made to the God of Abraham and Isaac, Who had spoken to him at Bethel, Whom Laban and he had chosen as Judge at Mizpah, as their mutual God. (Gen. xxxi. 13 and 53; xxxii. 9, 29, 30.)

Moses, when Israel was to be delivered from the Egyptians, felt the need of a Name. "The God of your fathers hath sent me," he felt was not enough. "What is His Name?" they will ask. (Exod. iii. 13.) The link is forged. The God of Abraham, Isaac, and

Jacob is Jehovah, a Person with a Name. God Almighty had spoken in terrible judgments upon sin, in Death, in the Flood, in the Confusion of Speech, not without remembrance of Mercy. With the call of Abraham, there began a clearer revelation of God as the Shepherd. The Staff of Jacob—power over human weakness—under God's fostering care, has become two bands (Gen. xxxii. 10), the daily bread. The Rod of Moses—power over the Serpent, Satan—prevails against Pharaoh and Amalek (Exod. xvii. 9), deliverance from evil. The Rod and the Staff—constant protection and abounding provision — are brought together in the 23rd Psalm. "Jehovah is my Shepherd," a Person, by that time, of unmistakable identity. A further identification of the Person, a yet more personal manifestation, was to come, when Jehovah took flesh, and made Himself yet more intimately known as Jesus. Therefore, we can say "Jesus is my Shepherd," because there is only one Good Shepherd, He Who gave His life for the sheep (John x. 11), the God-Shepherd. (Ezek. xxxiv. 11-15.) The Psalm concludes, "I will dwell in the house of Jehovah for ever"; and Jesus parts from His disciples with the assurance, "In My Father's house are many mansions.....I go to prepare a place for you." (John xiv. 2.) The sheep are finally folded by the Shepherd, at the cost of a brow torn by thorns, a back lacerated by scourging, a body pierced by wounds. "For the Lamb Who is in the midst of the throne shall be their Shepherd, and shall guide

them unto fountains of waters of Life." (Rev. vii. 17, R.V.)

Gethsemane, the valley where Jesus wrestled in prayer for the deliverance of His sheep from the power of Satan, lies between Jerusalem and Olivet, between death and Life, between war and Peace. Jehovah is not only the wounded Shepherd. (Isa. xl. 11; Zech. xiii. 7, and Matt. xxvi. 31.) When world-powers magnify themselves against His defenceless flock, "Jehovah is a man of war: Jehovah is His Name." (Exod. xv. 3.) When His flock will not hear, He is "Jehovah that smiteth." (Ezek. vii. 9.) In the former capacity, the Rod to destroy (Ps. ii. 9 and cx. 2); in the latter, the Staff to restore. Both aspects are brought together in words of awful majesty, "the wrath of the Lamb." (Rev. vi. 16, 17.) Judgment and Mercy, Death and Life.

It is safe to assert that the entire Old Testament was written to teach mankind, not only the Jews, that God is Jehovah. For centuries before Christ the Jews busied themselves to abolish the Name, consequently they lost the meaning of their Scriptures. Christians have been unwilling to admit the Name into their Bible; till in these days of German-imported Higher Criticism, a determined attempt has been made to explain to God that it is quite inconsistent with our ideas that He can be Jehovah. The high moral standards of the present day (exhibited by Germany in this war!) can no longer tolerate such a representation of God. The Name "Jehovah" occurs more



General View of Garden of Gethsemane.
(Notice the Olive Trees.)

than 6,800 times in the Old Testament. The intention seems to be that the use of the Name of God must become spontaneous and universal, fenced from irreverent utterance by the Third Commandment, which does not protect God Himself, but His Name Jehovah, "Thou shalt not take the Name of Jehovah thy God in vain." (Exod. xx. 7.) The missionaries have not caught the idea. They search for suitable words to express God, and of course there is no common word. Many have missed the unifying link, the Name of the one God; Jehovah. By whatever variety of term "God" is translated, the pages of the Old Testament in all languages were designed by the Holy Spirit to sparkle with the Name Jehovah, as the snows of the winter Alps are strewn with diamonds by the morning sun.

CHAPTER XXI.

THE WHOLE WORLD MUST KNOW THAT GOD IS JEHOVAH.

Who is God? To this question the Old Testament returned answer that God is Jehovah. To what end was Pharaoh's heart hardened till he had the foolhardiness to pursue Israel into the Red Sea? (Our modern friends try to help the Almighty by making it very shallow.) In order that the Egyptians might know that God is Jehovah. (Exod. vii. 5; xiv. 4.) Was the Kaiser's heart hardened to lead his armies to destruction in order that the Germans may know that Jesus Christ is God? Later on, Ezekiel records how the sword of Babylon was used and Egypt was terribly smitten, that the Egyptians might know that God is Jehovah. (Ezek. xxix. 6; xxxii. 15.) Isaiah looked forward to the day when the lesson would be learned, "The Egyptians shall know Jehovah in that day." The day may be at hand, for the "highway out of Egypt to Assyria" is nearly complete. (Isa. xix. 21-23.) Judgments upon all the nations were for the like supreme purpose. Tyre, Zidon, Edom, Philistia, all were to know, even at the cost of being wiped out, that God is Jehovah. (Ezek. xxv. 17; xxvi. 6; xxviii. 22; xxxv. 4.) Ezekiel seems to have been specially charged with this message, designed to tell the Jews why God had so acted all through history, and to encourage them in reliance upon the Name Jehovah, just when their abject circumstances in captivity might dispose them to abandon its use—as indeed they did.

CHAPTER XXII.

JESUS IS THE CHRIST.

God Almighty, when He undertook Creation by His Son, confined His omnipotence within defined limits of space and time and by certain regulations and promises in dealing with nature and man. (Gen. viii. 22; ix. 12.) When God assumed responsibility as the Shepherd of mankind (Isa. xlix. 6) and manifested Himself as a Person in human shape always identified by His Name Jehovah, He further restricted Himself within bounds suited to man's comprehension. Man could walk with God (Gen. v. 24), be the friend of God (2 Chron. xx. 7), build a house where God in a sense would dwell (2 Chron. vi. 18, 20).

All this prolonged and reiterated teaching was to prepare mankind for the stupendous condescension that God would take flesh and dwell among men, not with compulsion of worship, but leaving men free to set Him at naught. This necessitated laying aside the attributes and functions of Majesty and assuming the status of a man, but with sufficient authority and arresting power in His words and acts to make the God within so evident that men had no choice but to worship Him or to destroy Him, according as they loved or hated the Good. God, Who had limited Himself by Creation, Who had further limited Himself by His manifestation of Himself as Jehovah, now finally limited Himself in human flesh. It was a continuous act, constantly proclaimed, that God would dwell with men, appear in His temple, fulfil

every detail of His Word. Yet, when Jehovah appeared as Jesus, bringing Salvation, He became "a stone of stumbling and rock of offence to both the houses of Israel," as had been foretold. (Isa. viii. 14.) The Gentiles experienced no difficulty of this kind in accepting Jesus as the Christ. The heathen caught the promise that God would visit men, distorted and degraded the purpose, but their gods had always come in the likeness of men. The Jews had deliberately repudiated the teaching of their Scriptures, and had conjectured a Messiah, a sort of super-warrior, after their own imagination, who has never appeared. It may be that the terrible suffering by which the Jews were purged of idolatry during their captivity contributed to the desire to get rid of all Personality in God. To an unbeliever, suffering suggests a cruel God or no God.

Just as the Old Testament leads to the fact that God is Jehovah, the Shepherd Who will give His life for His sheep, yet, "all kings shall fall down before Him : all nations shall serve Him " (Ps. lxxii. 11); so all the teaching of Jesus in the New Testament conducs to the confession by the disciples that the Man, with whom they were in daily fellowship, is Jehovah, come as the Messiah, the Christ, the Anointed of Jehovah the Father. The confession was spontaneous, revealed by the Father (Matt. xvi. 17), because the glorious background of the birth and infancy of Jesus did not illuminate the Messiah during His ministry. It was hid even from John Baptist. Here it may be

noted that belief in the Virgin Birth was not a condition of admission to discipleship. Jesus asked one question only, "Who am I?" and the believing reply, "Thou art the Christ," constitutes the Rock on which the Church stands. (Deut. xxxii 4, Matt. xvi. 18.) Once the fact is firmly grasped that Jesus is Jehovah, the Virgin Birth is necessary, for God could only be born without sin. If this question cannot be unequivocally answered, then faith rests upon sand—and the war has come like a flood and all superficially built Christianity has fallen with a crash. (Matt. vii. 27.) The Apostles were under no delusion as to Whom they were writing about. Each Gospel opens with the cry, "Prepare ye the way of Jehovah" (Matt. iii. 3; Mār̄k i. 3; Luke iii. 4; John i. 23), taken from Isa. xl. 3. Peter and Paul testified in all their preaching to the fact that Jesus is both Jehovah and Christ. (Acts ii. 36; ix. 22.)

The confession was followed by the teaching as to the death of the Good Shepherd, a dark shadow which sorely perplexed the believing disciples, till the victory over the grave and the ascension from Olivet revealed to them that Jesus had again taken His life with Power. (John x. 18; Rom. i. 4.)

CHAPTER XXIII.

THE PROMISE OF GOD TO RESTORE THE JEWS.

Gethsemane is hidden in the agony of the Old Testament, but the glory of the Kingdom of Christ is there too. The weeping over Jerusalem, the pronouncement of its doom, the foretelling of a day when the people would accept the Messiah and repent with tears—this is but the epitome of the life of the prophets. They were all suffering prophets and proclaimed woe, but there is not one that does not conclude with a note of triumph. Therefore the final judgment—the expulsion and scattering of Israel, followed by centuries of ceaseless suffering—is always accompanied by promises of regathering and restoration, preliminary to a period of unprecedented blessing. Isaiah describes (chapter xlix.) how Christ has spent labour in vain upon Israel, and was therefore given to be a Light to the Gentiles. How the spectacle of the nations flocking to Christ stirs the Jews to bemoan their outcast condition, whereupon there comes the promise, “I will lift up Mine hand to the nations..... they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders..... they shall not be ashamed that wait for Me.” The

chapter concludes with most terrible punishment of those nations which have afflicted the Jews.

Jeremiah declares, "He that scattered Israel will gather him." "I will bring them from the north country, and gather them from the coasts of the earth.....They shall come with weeping, and with supplications will I lead them." (Chapter xxxi.) When Judah and Israel are restored, "they shall no more say, Jehovah liveth, which brought up the children of Israel out of the land of Egypt; but, Jehovah liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land. (Jer. xvi. 14, 15; xxiii. 7, 8.) The bulk of the Jewish population of the world has lived in Western Russia, Poland and Roumania,—a tract of country lying far north of Palestine.

Ezekiel proclaims the promise, "I will take you from among the nations, and gather you out of all countries, and will bring you into your own land." (Chapter xxxvi. 24.) The land that is waste, desolate and ruined is to become like a Garden of Eden (verse 35). While the 37th chapter depicts the resurrection of the nation, nationally and spiritually.

All these prophecies of restoration are accompanied by the promise of a great outpouring of the Holy Spirit upon the returned people. The 60th and 61st chapters of Isaiah tell of a people who have seen their Redeemer (Isa. lix. 20, 21), to whom Light has come,

and who have recognised in the teaching of Jesus the Spirit of Jehovah. Jeremiah is no less explicit, "They shall be My people, and I will be their God." (Jer. xxxi. 31-34; xxxii. 37-41.) While Ezekiel sums it all up, "A new heart will I give you, and a new spirit will I put within you." (Ezek. xxxvi. 25-28.)

Just as the deliverance of the enslaved Hebrews from Egypt is the outstanding event of the Old Testament, the evidence that Jehovah gave of His existence to Jew and Gentile alike; so the gathering of the despised Jewish people out of all nations, their restoration to the lands of their fathers, and their subsequent conversion, will be the more glorious introduction to the approaching rebirth of the nations, and will be the power present in Jewish preaching to convince all flesh that Jesus is Jehovah. The Jews will have seen the Risen Saviour. These miracles are not "for your sakes, O house of Israel, but for Mine Holy Name's sake," and "the nations shall know that I am Jehovah." (Ezek. xxxvi. 21-23.) "Therefore, behold, I will this once cause them to know, I will cause them to know Mine hand and My might; and they shall know that My Name is Jehovah." (Jer. xvi. 21.)

If the identification of Jehovah with Jesus is unmistakable, then it is clear that God, the Father, will glorify the Name which Jesus, the Son, bore during His humiliation. "Wherefore God also hath highly exalted Him, and given Him a Name which is above every Name: that at the Name of Jesus every knee

should bow.....and that every tongue should confess that Jesus Christ is Lord (Jehovah), to the glory of God the Father." (Phil. ii. 9-11.) "All nations whom Thou hast made shall come and worship before Thee, O Lord ; and shall glorify Thy Name." (Ps. lxxxvi. 9.)

CHAPTER XXIV.

THE CONVERSION OF THE JEWS.

There is one supreme moment in the history of the world which is yet to come. A little company stood on the Mount of Olives. They seemed not to belong to Jerusalem. They were addressed as "Men of Galilee." Jesus had several times come and gone. They knew not how. This time He was visibly parted from them and carried up. They saw Him ascending, till a cloud received Him out of their sight. Two angels stood by them and said, "This same Jesus.....shall so come in like manner as ye have seen Him go into Heaven." (Mark xvi. 19; Luke xxiv. 51; Acts i. 9-11.) "In like manner." The departure of Jesus was quiet, private, seen only by Jews. Will not His return be "in like manner"? Upon the Mount of Olives, to Jews gathered from other lands; Jews who have witnessed the four Horns, the four mighty world-empires, which for twice 1,260 years have "scattered Judah, Israel, and Jerusalem," and have seen also in these latter years how these Horns have been frayed and broken during the centuries by four skilled workmen (Zech. i. 18-21), the judgments of God (Ezek. xiv. 21; Luke xxi. 10, 11 25, 26; Rev. vi.); Jews who owe their presence upon

that Mount to the influence of Jesus Christ upon the nations which still try to follow His ideals. To these Jews, full of joy to be back from exile, filled with grief because Temple and Passover are not restored, to these wondering, wailing, waiting Jews, will not Jesus appear "in like manner"? Not with power and great glory, voice of archangel and trumpet sound (Matt. xxiv. 30, 31; 1 Thess. iv. 16), but as Joseph appeared to his brethren, with all Egyptians excluded, powerful to condemn or to bless, but with a heart full of love for those once guilty, but now contrite, sons of his father. Not all the wealth or worship of Egypt could compensate Joseph. He yearned to win his brothers' confidence and love, and to comfort his father for the breach in the family. Had Joseph made himself known to his father, his brethren must have been cast out.

A Bishop must know how to rule his own house. (1 Tim. iii. 5.) All nations may acclaim the Christ, and eat of His Living Bread; but when there is famine in Israel, the Jews wailing that Jehovah has forsaken them, it is to the Jews that He displays the wounded hands of the Everlasting Arms. (Isa. xlix. 12, 13, 14, 16; Zech. xiii. 6.) Jesus makes intercession for the transgressors (Isa. liii. 12), and ever lives to make intercession for them (Heb. vii. 25). Can the Lord in glory, can the Holy Spirit in agonised intercession (Rom. viii. 26), when He holds forth His pierced hands as His right to plead, ever forget the Jews, whom He led as a Shepherd into Palestine, whom He

planted a choice vine in Jerusalem (Isa. v. 2), who surged round the Cross in savage anger (Ps. xxii. 13-16), and for whom He interceded, "Father, forgive them; for they know not what they do"? (Luke xxiii. 34) Jesus died for that nation (John xi. 51), first and chief. Is He to draw all men to Himself by the power of that Love which made Him give His Life (John xii. 32), and is that Love to fail to win His own people back? No bride, but a wedded wife. Was there ever such a Love that can plead with so foul a wife? Yet the paths of the Jews have been so hedged up that they could not find their own way. Therefore they will return to their first husband, and they will know Him to be Jehovah. (Hos. ii. 5-7, 14, 20, 23.) When Jesus thus stands, in Majesty among them, and He shows them His wounds, and they look upon Him Whom they pierced (Zech. xii. 10), must not that be a supreme moment in the history of the world? A nation born in a day. (Isa. lxvi. 8.) When the scales fall from the eyes of the Jews, and they awake from the troubled sleep of centuries, and they recognise that Jesus is Jehovah, will they not go forth as Paul to count all things but loss, if only they can win all men to this excellency of knowledge? (Phil. iii. 8.)

Having seen the Lord, will not the power of miracle return, will not disease and Satan be driven from earth, will not Christ Jesus be crowned King of Nations as well as King of the Jews, and will not the Millennium spread over mankind? It is Faith that

overcomes—Faith that Jesus is Jehovah, Who has loved with an everlasting love. No wonder that Paul, when he declares in sublime language that nothing can separate us from the Love of God in Christ Jesus, breaks off to bring back the Jews. (Rom. viii. 35-39, and chapters ix, x, xi.) Can a conqueror be content with a victory, which leaves his wife a prisoner in enemy hands? Can a father, however successful in business and family, not crave for some sign from the wayward son in the far country? Will Jehovah-Jesus reckon that all enemies are put down under His feet (1 Cor. xv. 25), that He can completely fill the mansions of His Father's House (John xiv. 2, 3), until those who wounded and rejected Him come with tears of poignant sorrow to entreat His Father's forgiveness, and become the devoted and trusted servants through whom He will establish and maintain His Kingdom among men? (Rom. xi. 12-15.) Is the Christian Church a little anxious to be "caught up" first, in order that the spirit of the elder son may not be found in her?

BOOK III.

Effect of the War on the Nations.

CHAPTER XXV.

THE GATHERING OF THE NATIONS IN FRANCE.

The future is not ours to discern. "The words are closed up and sealed till the time of the end." (Dan. xii. 9.) Let us return to facts, which cannot fail to affect the future. France has been the scene of a gathering of nations such as the world has never witnessed. Chinese in tens of thousands; Indians from the plains, from the hills; contingents from Burma and Ceylon; Africans from every quarter, a congregation of tribes such as never assembled inside that vast continent; Islanders from every sea; representatives from every race comprised in the vast compass of the British and French Empires. None came by compulsion. Whether as allies or volunteers, as combatants or labourers, all have rendered willing service, trustfully crossing unknown oceans, a testimony to the Flags which proclaim Liberty and Justice, and to the missionaries who have preached the real democracy, "Love thy neighbour as thyself." Therefore help to set thy neighbour free, and see that he gets justice. (Job xxix. 16, 17.)

What does this confluence of the races, civilised and uncivilised, mean? At least, they will get a new outlook on mankind. To exclude, or despise, or kill

the stranger has been the only foreign relationship known to many. They begin to realise that the world is full of strangers, all fellow-workers in one cause. Christians must experience a sense of new strength and a call to closer fellowship as they recognise followers of Christ among every community. Buddhists, Hindus, Mohammedans, Pagans, all must learn something from the churches and fair fields of France, from bright-faced children and well-tended cattle, from watching the treatment of prisoners and the attention to the enemy wounded, from the evidence on all sides of good order, well-directed industry, and genial comradeship, all pointing to that strange Figure upon a Cross, often still uplifted amid the ruin of war. Who is this? No spirit without heart, no nothingness without sympathy, no sensual Krishna nor cruel Kali, no Koran or the sword or slavery, no witch-doctor or disembodied malignant foe. This is Jesus, Who was put to this shameful death at Jerusalem, the city all rejoice has been set free. Why did they kill Him? Partly because they could not endure His teaching that God "made of one blood all nations of men." (Acts xvii. 26.) But now this ideal of one large family of one God and Father of us all seems to be getting possession of our hearts. We are beginning to value that which once we desired to destroy. Does that Figure on the Cross plead, "Love one another... For God is Love"? (1 John iv. 7, 8.) Where there is no Love, there is no God.

Certainly some influence is at work. The Allied Governments brought their armies into France, but they were impeded by separation. What influence welded them together? Is the Holy Spirit, in answer to fervent prayer, spreading His wings over the chaos and bringing a new brotherhood into being? Let us watch one miracle with reverence.

CHAPTER XXVI.

THE RUSSIAN REVOLUTION.

In the middle of March, 1917, the Tsar abdicated. Russia slipped her moorings and disappeared into the storm and darkness. The navigation charts were destroyed, the compass was discarded, Idealism seized the helm, Sentiment wrecked the engines. The crew dispersed, some to plunder the ship's goods, a few to work, most to wait. The soul of Russia passionately desired Peace, and because Tsarism stood for aggression and war, therefore all governments are war-demons. When Israel came out of Egypt, the way out of trouble, to their untempered nerves, was not to press forward to Freedom, but to return to Serfdom. It is much the same in Russia. The peasantry can be overawed as easily as India could be trodden into subjection by German methods. "The land is as the Garden of Eden before them, and behind them a desolate wilderness." (Joel ii. 3.)

There is a certain similarity between the French and the Russian revolutionary leaders. Of the French, Mr. Tout writes in his "Advanced History," Book III. "They had the faith of zealots in the revolutionary principles, and believed that if they took up arms

against the despots of Europe, they would be welcomed by the peoples whose kings they fought against, and would be able to establish their doctrines everywhere." The Russians believed that if they laid down their arms, the peoples of other nations, including their enemies, would do likewise.

From the point of view of Russia, intense distrust of both Tsar and Allies was not unnatural. The net result of the war was too similar to that other disastrous conflict waged in the Far East with Japan. Destructive defeats and rapid retreats were throwing open province after province to German occupation. From the Allied armies Russia was isolated. She could only see and feel her own wounds. Soldiers, conscripted from far-off villages, for the most part knew not why they were fighting. Those who tried to hearten them knew nothing of the thoughts of the soldiers. The service rendered to the Allies by holding German forces in the East till the Allies attained superiority in the West, the assistance given to Russia by money and munitions, did not appeal to an uneducated peasantry. Austria, not Germany, was the enemy. "No annexations, no indemnities," seen in the light of subsequent acts, was a selfish cry, partaking of the Pope's idea of a righteous peace, namely, to return to the *status quo ante bellum*. Perhaps the formula was adopted from the basis of peace laid down by Nicholas II., which the Japanese accepted—"Not a foot of Russian territory, and not a rouble of war indemnity." Germany was not prepared to grant

this prayer, but apparently forced Russia to resign all claim to Constantinople, to surrender Kars, Ardahan and Batum to Turkey, and to abandon the Armenians, who had found asylum within Russian protection, to massacre and reprisal by the Turks.

CHAPTER XXVII.

THE UNITED STATES OF AMERICA.

How far the Russian revolution was the child of German parentage is impossible at present to determine. It was preceded by an event which sorely disconcerted the German High Command. On the 4th February, 1917, America had broken off diplomatic relations with Germany. Surprise was by no means confined to Germany. Two features had long distinguished United States policy in popular estimation—a love of peace and non-interference in European affairs. The other side of the shield presented the “Monroe Doctrine,” or jealousy of intervention by any Power in the affairs of Central and Southern America. Few were aware that the soul of the American nation was born again in the sacrifices made to emancipate the slaves, 1861-65. The same spirit had moved England in 1807 to abolish the slave trade, and in 1834 to set free the slaves in the West Indies. The conscience of the English-speaking peoples was awakening to that wider responsibility towards their fellow-men, which found expression in President Wilson’s reply to the Pope, that “the object of this war is to deliver the free peoples of the world from the menace and the actual power of a vast mili-

tary establishment controlled by an irresponsible government," and to secure "the rights of peoples, great or small, weak or powerful, their equal rights to freedom and security and self-government." ("The Times," 30th August, 1917.) This aim was repeated in the reply of the United States to Count Hertling: "Our whole strength will be put into this war of emancipation—emancipation from the threat and attempted mastery of selfish groups of autocratic rulers." ("The Times," 12th February, 1918.) Such words swept through the Balkan peasantry and the subject nationalities of Austria like the burst of a long-belated monsoon.

Unanimity on such a clear issue as the traffic in slaves was not attained in one generation. Washington and Lincoln led the newly formed populations of America to lofty ideals of freedom, first for themselves, then for those within their borders. The Stars and Stripes, like the Union Jack, signals the message of Hope—Who steps upon this soil is free. On President Wilson devolved a yet more difficult task. With consummate skill and patience he piloted the diverse opinions of America's Millions till as one people they caught sight of his vision—Democracy for the world. It took time to convince men of many races and creeds that they had any responsibility for what was happening in another hemisphere. Not a few had emigrated to America in order to escape conscription and war. President Wilson waited till the United States "was made a partner, whether she would or

not, in the sufferings and indignities inflicted by the military masters in Germany against the peace and security of mankind." The sinking of the "Lusitania" acted like a flare-flash into the heart of Kaiserdom, and revealed horrors which America had been slow to realise. America would protect her own interests. Still the goal was not reached. "This war had its roots in the disregard of the rights of small nations and of nationalities which lacked the union and the force to make good their claim to determine their own allegiance and their own forms of political life." Great Britain had backed her treaty with Belgium. The United States must be prepared to back covenants which would make such disregard impossible for the future. (Reply to Count Hertling.)

This sublimity of unselfish purpose, as it gradually stirred the noble emotions of an idealistic people, drew all Americans into a new fellowship. On the 5th September, 1917, the first batch of conscripts started significantly from the Peace Monument at Washington, headed by two Senators who had fought for the North in the Civil War, and by two who had fought for the South, preceded by a present and a former Speaker of the House of Representatives, one a Democrat, the other a Republican, marching to the tune of "Onward, Christian Soldiers," following a banner inscribed, "Selected by the Nation to assist in upholding World Democracy." That procession of eager, determined men consecrated conscription as a preferential call to noble service.

Little wonder if President Wilson's mien radiated the purpose that gripped his country as he bore the Flag, which he hoped would bring upon all America "the blessing of him that was ready to perish," and which had shaken off the reproach that it could float out proudly for self, but hung listlessly when Right and Honour were at stake. Opposition had not been hustled into compliance. Men bred in pacificism, Irish hatreds, or German leanings, or who saw matters through the scales of other prejudices, were given time to appreciate the responsibility of inaction. At last, all parties were united.

CHAPTER XXVIII.

THE BRITISH EMPIRE UNITED.

This experience of America reminds us of the spiritual consecration to high resolve which impelled Great Britain, the Great Dominions and the Great Dependencies, when, like a knight of old, the British Empire rode out to fight a battle in which she had no cause of quarrel. The Empire was untrained and unarmed, but there was no hesitation. In front Brutality was rampant, glittering in steel. Force, boastful of a superior morality, broke asunder the bands of civilised humanity and cast away as contemptible the teachings of Christ. Our King at the outset recognised the true character of the enemy when he declared that they had "transgressed the laws, changed the ordinance, broken the everlasting covenant." (Isa. xxiv. 5.) The freedom and independence of nations must be vindicated. Nor was it for the most noble that the Empire was placed in jeopardy. The past conduct of Belgium and Serbia commended neither country to the prompt sympathies of our people. But the deliberate way in which Germany pushed Austria and Russia and France into hostilities, refusing every effort of Britain, backed by these Governments, to delay and confer together,

convinced our Empire that the violation of the neutrality of Belgium and the insolence to Serbia were the first blows at the freedom of nations.

The first blessing to descend upon this dedication of life and wealth to the rescue of humanity confounded the enemy as much as the entry of Great Britain into the war. The British Empire was welded together as never before. Germany discovered that she had to contend with a consolidated Empire. To her astonishment, the generals who had fought against us in South Africa brought their tried military genius and all the resources of their country to our aid, and with extraordinary energy and exertion expelled German ambitions from their midst. After a fair and costly fight, ended in 1902, Britain followed victory by the gift of freedom, entrusting self-government to men who had come to understand, through all our mistakes, the honesty of Britain's purpose. The response of a united South Africa has been equally generous, and the names of Botha and Smuts will rank among the mighty men who broke through the enemy to bring the sweet waters of Liberty to hunted populations. The freed peoples can sanctify the gift by pouring out their own lives in brotherly kindness and casting out ancient animosities.

The steadfastness of the Sudan is another testimony to British methods of using power. Only the brief space of sixteen years had passed since, in 1898, the followers of the Khalifa fell in thousands on the battlefields of Atbara and Omdurman. Yet their

immediate descendants crowded to the Sirdar with assurances of loyalty and help in return for happiness and prosperity, which their country had never known under Moslem rule. Egypt has had a longer experience, and liberated and enriched Fellahin and a wisely utilised educated class have resisted every seduction attempted by the Turks. There have been periods during our guidance of Egyptian affairs when such a result seemed impossible—did seem so to on-lookers. The officers of the Sudan and of Egypt were picked men, young and keen, and have produced a model of government before which Moslems bow in respect and with which some States bearing the magic name of Republic cannot compare. Unlike the Sultan of Turkey, the British did not appropriate large areas of the lands about to be enriched.

India was another disappointment to the Kaiser. Even the prisoners captured from our Indian army believed him not. The seditious, oblivious out-turn from the first sowings of indiscriminating education—a superstructure of knowledge without foundations in personal character—caused many officers in the early years of this century to lament that their lives had been spent in vain. The war came. At once the real heart of India's multitudes rang true and through the strain of varying fortune, India's loyalty has toughened, and her contributions to the need of the Empire have proved to the whole world that the Indian services have won the confidence of the people. There is this further satisfaction—a new generation of educated

men and women has been revealed, eager and able to take their share in administrative, municipal and philanthropic action, with imperial sympathies and less prominent racial and religious partialities. Such can be welcomed as co-labourers in the field of India's many needs. The Indian services will benefit by wide development in every department. A hopeful sign is that the present political cry is for the multiplication of schools. Of course, some few may desire to pervert education to their own ends, but if India is to speak in the Imperial Council with an innate, not a claimed sense of equality, then her statesmen should insist on the Bible being part of the curriculum of study in all schools and colleges. Speaking in 1917 at the British and Foreign Bible Society meeting in the Queen's Hall, Sir Robert Borden pointed out that a League of Nations can only have value as it is based upon democracies which are moved by a common standard of Right and Wrong, and that standard is only to be found in the Bible. India will be unjust to her future if she denies to her youth the standards which have inspired the British Empire and the United States of America. Part of Ireland, Quebec, Indian Roman Catholics, and other sections which are open to Vatican influences, hung back, more or less not understanding that the issue is between freedom and slavery of mind and body. With patience, these slow thinkers will not be beguiled, and will discover that the Pope, who deserted Belgium, is not an infallible leader. If the Kaiser

expected Canada and Australia to look on, he was as ignorant of their nobility and as contemptuous of their honour as when he suggested that Great Britain should stand aside while he plundered France.

The Germans are not sportsmen. They have not the traditions of our Public Schools. They are not taught that to win a war by foul means makes foul men. In India, the boys are learning to love honourable play. Wherever British go they teach that lesson—"A man is not crowned, except he strive lawfully." (2 Tim. ii. 5.)

It is a question whether the Germans realise the effects of such acts as the premeditated murder of Edith Cavell, deliberate attacks on Hospital Ships, and the cowardly brutality to prisoners. From such acts the German people cannot be dissociated. No cry of foul play is raised in Germany. Probably Germans are not aware that long after the war they and their children will find themselves up against a shocked humanity. Not only in Europe and America but in India, China, Japan, and even in wildest Africa, Germans will be regarded as deficient in elementary morality—as having outraged the world's sense of decency. With victory behind them, such a position might be brazened through. But defeated, there will be wailing and gnashing of teeth. And this solely due to their own conduct. Nor can repentance mend matters if it is lightly spread over the expectation that a fatal omission can be rectified and her hatred can be satisfied if only in the years to come

Germany can induce America to join her in a campaign to snatch the trade and filch the sea power of the British Empire. There is a further question. Will Hohenzollerns or Prussians find tolerance as rulers in Germany itself?

CHAPTER XXIX.

BETTER RELATIONS BETWEEN THE POWERS.

We have seen how the Image of Force, which the Kaiser set up, and which the Germans fell down and worshipped, brought him face to face with a consolidated British Empire. It did more. It converted the good understanding with France, and the desire not to see her enslaved, into something closer than an Alliance. The changing attitude of the two nations toward each other is perhaps best stated by President Poincaré, when he assured King George V. that on Empire Day (be it remembered the day when we commemorate the building of our Empire, including India and Egypt), in all the principal towns of France "will be told the story of the magnificent effort made by Great Britain and her Colonies and Dominions in the war," and added these touching words:—

"The sacrifices borne in common, the same hopes shared, the deeds of valour performed together, the blood mingled upon the battlefield, the dead sleeping side by side—all the heroism and all the glorious suffering bind for ever in an unalterable intimacy the spirits of our two nations."

In response, our King emphasised "the deep-rooted amity which has grown between our two peoples." ("The Times," 25th May, 1918.)

Further, all the Allies are being attracted to one another by a power stronger than the old short-lived and selfish pursuit of a common interest. Suspicions, jealousies, covetous policies, are giving way to confidence in one another, attained not solely by a common danger, but by frank discussion and an endeavour to understand one another. The selflessness of the British Empire and of the United States of America in taking up arms on behalf of those unable to win or to keep their independence, has appealed to that Image of God which is latent in mankind. Thus, Italy and Greece, Italy and the Yugo-Slavs, are feeling towards some settlement which will both put right ancient wrongs and permit each nationality to develop with the good will of its neighbours.

The Southern Slavs include some five millions in Serbia and Montenegro, and nearly seven million Slovenes, Croats and Serbs in Austria-Hungary. After the Balkan Wars of 1912-13, these latter, ground down under Austrian and Magyar, began to look towards Serbia as the head of their race. These racial yearnings explain why Austria and Hungary, composed of some twenty million Germans and Magyars, situated between the southern Yugo-Slavs and some fifteen million Czecho-Slovaks and Poles on the north, to say nothing of other nationalities, were ready to crush Serbia as soon as the support of Germany was assured. As already stated, Germany had her own reasons for wishing to destroy the independence of Serbia. With the help of Italy and

Greece, a Yugo-Slav constitutional Government may come into being—itsself perhaps a unit of a United States Council or League of Nations of South-Eastern Europe.

Again, indications are not lacking that the relations between Russia and Japan, between America and Japan, and between China and Japan, will be improved. Japan is evidently making it an essential of her policy to win the confidence of her neighbours, near and distant, and to act in accord with the aims of the Allies. The more active co-operation of America will not only generate more sympathy in America with the Japanese, but may help that advancing people to adopt the Bible as the only safeguard of national ambitions and foreign relations. The pressing need is to prevent Germany organising the immense resources of Russia in food, material and labour in preparation for a future war. Incidentally, Siberia may be delivered from its misuse by the displaced tyranny of Tsardom, and China may feel the breath of the spirit of brotherhood and find her way to a stable government. Is there not a message of hope to the Far East? To the prisoners of Siberia, "Go forth." To the Chinese in darkness, "Show yourselves." "Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim." (Isa. xlix. 9-12.) Does not Isaiah link the western peoples with Russia and China in the blessing which seems already to be dawning on the world?

CHAPTER XXX.

RECONCILIATION WITH AMERICA.

The common ideal, the common experience of the spiritual power of unselfish purpose is working a more notable miracle, the far-reaching effect of which is beyond human ken. America, in entering the war, presumably went to the assistance of France. Her sympathies with the French were well known, dating far back in her history. Yet, as soon as the decision was taken, America and England were strangely drawn together. "A brother offended is harder to be won than a strong city." (Prov. xviii. 19.) The thirteen colonies of America had been "provoked to wrath" by the parent country in defiance of the best advice, and the annual celebration of the Declaration of Independence on the 4th July, 1776, could hardly fail to keep alive the unhappy circumstances. At all events, impressions regarding England long survived the complete reformation in the character of the British Government, which has gradually taken place since the birth of the great Religious Societies during the wars following the French Revolution. Politically the change has been towards democracy, but almost unconsciously the conception of government by force has been yielding throughout the British Empire to

a sense of responsibility to Christ for the welfare of the people. Missions to the heathen have compelled recognition of the fact that men have souls as well as bodies, and the real life is in the soul, not in the body. The American colonists carried with them and left behind in England these ideas in embryo, and with their development on both sides of the Atlantic during more than a century of separate life, it is not surprising that the two peoples have assimilated in character. Meanwhile there has been a lack of cordiality, and matters were not improved by our attitude during the American Civil War (1861-65). Our behaviour towards the Alabama claim in 1871, the Venezuelan Boundary question in 1895-6, and during the American brief war with Spain in 1897, convinced the Government of the United States of our wish to be friendly, and more recently the mutual desire to promote arbitration treaties drew the two peoples together.

These reasons, however, do not account for the sudden change in the feelings of the United States towards the British Empire. There passed over America a wave of undisguised admiration. Americans saw the British people in a new light and recognised that we were standing for liberty in the widest sense of the term. They, too, would stake their all, and as soon as the same spirit moved the two peoples, rightness of heart brought mutual trust. There is no alliance like that between France and Russia, which rested on no deep foundations. America's

Fleet was speedily treated as our own Navy and accorded the fullest confidence. America responded by one of the finest acts of history, and placed her regiments at the disposal of the French and British commanders. The armed forces of the Republic, carrying their colours, marched through London and saluted our King, and the citizens honoured the American Flag. We need not expect all traces of the family feud to disappear at once. But reconciliation is being based neither on regret nor reparation, nor on any reference to the past, either in respect of kinship or of separation. Both peoples are hearing the call to free mankind from the oppression of armed force, which sprang into full stature in Babylon, and in these last days has gathered all its strength once more to subjugate the world to an iron, inexorable will.

The work to be done will only commence when the enemy is defeated. The English-speaking peoples have taken up the Cross of Self-sacrifice. The Spirit of Christ is drawing them both, and therefore their unity of purpose is stronger than any alliance. On the 16th May, 1918, the King addressed an American delegation in Buckingham Palace in these words:—

“It has always been my dream that the two great English-speaking nations, with their individual national characteristics, should work together in close and harmonious relations towards those ideals of progress and civilisation common to both peoples.

“Fate has decided that war should fulfil this dream.

The two nations have made common cause in the defence of freedom and justice. In the future days of peace may they continue to stand side by side to attain the same ideals and aspirations." ("The Times," 17th May, 1918.)

On July 4th, 1918, the English people celebrated with full hearts the Declaration of American Independence. On both sides of the Atlantic, the Lord's Prayer can be repeated without reservation, and both nations, being reconciled, can offer gifts of sacrifice. The Stars and Stripes and the Union Jack flew side by side over the Houses of Parliament, and King George V. cordially led the way in what amounts to a generous recognition of the causes which had compelled our kinsfolk to go forth from us nearly 150 years ago. The earliest missionaries to the Eskimos could discover no word for Forgiveness. They introduced into the language this substitute, "not being able to think about it any more." Perhaps the U.S.A. may be able to adopt this meaning of forgiveness.

CHAPTER XXXI.

THE NEW EARTH.

The hunter-type of man despises the birthright which the shepherd-type values. The birthright implies responsibility. Jacob, through all his imperfections, is seeking God. Esau, with all his personal attractiveness, is seeking his own pleasure. He has no sheep to protect and draw out his sympathy. Esau is a man of weapons and out to enforce his will upon others. Britain and America are shepherd-nations and are out to rescue the sheep. The hunter-nations have always assimilated the qualities of the animals they kill. Daniel saw these world-conquerors as Lion and Bear, Leopard and a Beast so frightful that he could not liken it, devouring much flesh, a curse to the earth. Isaiah lifted up his eyes, perhaps to our days, when seven times have passed over the madness of human governments, and reason is returning, and he saw these wild beasts tamed.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf and the young lion and the fatling together ; and a little child shall lead them. And the cow and the bear shall feed ; their young ones shall lie down together : and the lion shall eat straw like the ox."

(Isa. xi. 6, 7.) This blessed consummation, when Jehovah-Jesus for the second time recovers the remnant of His people, is followed by the song of chapter xii., when Jehovah-Jesus stands in the midst of His repentant and weeping brethren—"Jehovah is my strength and my song; He also is become my salvation"—a triumphant shout which swells the majestic triumph of the 118th Psalm. With this subjugation of the savagery of the world-powers, when the Jews are restored and reconciled to their King, Isaiah closes his message to the world, the same message with which he set out on his prophetic mission, that, when "out of Zion shall go forth the Law, and the Word of Jehovah from Jerusalem," the nations will have no use for weapons, "neither shall they learn war any more." (Isa. ii. 3, 4.) From the 17th verse of the 65th chapter to the end of the book, in almost the same language as in the 11th chapter, Isaiah tells with ecstatic joy of the new earth, born in a time of terrible war, when governments with the hearts of beasts shall no longer hurt and destroy, but Israel, taken by the pierced hands of the Shepherd-King, and set as a little child in the midst of the nations, shall lead all men to understand that he is greatest who is servant of all. The strength of restored Israel will be that the Jews have seen the Lord. As they preach that Jesus is "The Christ," the glory of that vision will fill all the earth with the knowledge that Jesus is Jehovah, one with the Father, the Good Shepherd Who gave His Life for a dead world

CHAPTER XXXII.

THE RIGHT USE OF FORCE.

We began this war very reluctantly. No threats to our imperial interests had stirred us to fight. Yet as soon as the silver trumpets of Righteousness and Justice summoned us to defend the violated neutrality of Belgium and to maintain our pledge to that people, our untrained population sprang to arms, and we continued to sustain that noble cause with face to foe. So the Swiss stayed themselves upon us in 1870, when their neutrality seemed to be in danger. "He that sweareth to his own hurt, and changeth not." (Ps. xv. 4.) A guarantee must remain inoperative till the need arises, then it leaps into action, the brother "born for adversity." (Prov. xvii. 17.) It is not the time to inquire whether the guarantee was foolishly or selfishly given. It is the time for fulfilment of the promise. God bases His whole dealings with men upon His Word, His Promise. We have constructed an emplacement upon which our signature to any future treaty will rest, the stronghold of the weak and the despair of the wrong-doer.

As the war has lengthened and drawn many nations and races into its vortex, the silver trumpets of Deliverance and Liberty have sounded, unheard before in the world's history, and earth and heaven

are listening—no wild discord of revolution, anarchy and revenge, blasts such as human lips have blown. Britain and America will take no rest till the oppressed go free and the small and weak nations are liberated from the fangs of the wolves. Never before has the conception of making the world better and happier fascinated the imagination of war councils. Mr. Lloyd George and Mr. Balfour, representing the British Empire, and Mr. Woodrow Wilson, for the United States of America, have imported into the aims of the present warfare, ideas which have caught up the English-speaking populations of the globe into the realm of spiritual vision. On earth Peace ; Goodwill among men. (Luke ii. 14.) The Kingdom of Christ is not established without human agency and persistent, determined purpose. Therefore these three men have also been chief in organising the machinery to destroy the forces of darkness and cruelty, of lust and lawlessness, before any process of reconstruction can begin. France and Italy also catch the notes of the heavenly summons and are less disposed to insist on claims, which were to some extent involved in their entrance into the war. Therefore, as the war prolonged, the purpose of the Allies unified. As they became more certain of their mission, their resolve stiffened and their courage hardened. In the first enthusiasm of high surprise, they mounted up with wings as eagles. They have run and not wearied in the war. Now, they have to learn to walk in the new peace and not faint. (Isa. xl. 31.)

It is well for Britain and France that they have been unable to overcome the enemy by their own unaided strength. Such victories are intoxicating. They brought madness to Nebuchadnezzar at the commencement of prophetic Gentile time, and at its close the latest victim is Germany. Nor can one Ally glory over another. None has escaped some serious reverse. Yet to each strength has been given still to stand. It is well for America that she does not grow strong in superior isolation, but feels herself a part of humanity and bound to lend a hand to remedy the ills from which the bulk of her mixed population sought her shelter. Can any one conceive the terms of peace which would be dictated by a victorious Germany?—or the world in which we should live, where the defeated peoples and all subject races would occupy the place of the defenceless cripple at Zabern, towards whom conquering Germans would behave themselves with the brutal and unreprieved cruelty of Lt. von Forstner? We look for a Peace Conference where there will be placed a seat for the unseen Christ to preside—where the conquering Powers will sit to deny themselves the spoils of war, to inquire into and to put an end to the wrongs of hunted races, to eliminate the causes of war, including misgovernment, and finally, to render the frightful acts of this war impossible in future by establishing a tribunal for the punishment of those who have commanded and of those who have perpetrated these atrocities. Obedience to an order is not recognised by any Code

as justification for committing a crime. Even rights of self-defence are limited. Germans must learn, in order that Goodwill may be preserved among men and that armies may not be tempted to reprisals, that a declaration of war is not an opportunity to give way to uncontrolled hatred and to encourage undisciplined use of power.

BOOK IV.

A New Uniform for the British people.

CHAPTER XXXIII.

WASH YOU, MAKE YOU CLEAN.

The priests washed themselves before entering upon the duties of their office. (Exod. xxx. 20.) The Israelites were to be a holy nation before they could be a blessing to mankind. (Exod. xix. 6.) Clearly, the prime concern of those who are called to lead must be to purify themselves. It was given to Britons to step fearlessly into battle to fulfil the pledge of 75 years before. From that act have been born the glorious ideals which now form the bow of Hope over the world. The battle-fronts are the visible symbol of the spiritual conflict which is in progress between the armies of Christ and of Satan. (Rev. xix. 11 ; xx. 2.) As Satan is overcome, weapons of war will be converted into instruments of agriculture for the plenteous harvests which will spring from an earth hating covetousness and loving truth, something different from the European diplomacy of the past.

The men and women of Britain dazzled the world as they entered this war, but they were grasshoppers in the sight of their enemies. They will come out of the war giants in moral stature. To them, mankind will look for example. Are we to lead the nations up

or down, to be joint-heirs with Christ, or to be slaves of Satan? There have been seasons in these years of war when brilliant victories were within reach. Were our people at home ready to accept victory as a solemn responsibility? or, would victory have been celebrated in our great cities by orgies, the evil things, which were breeding before the war in the luxurious hotbed of a selfish wealth directed to no useful purpose, bursting forth to riot in the daytime? Our people will not forget that victory has been reached over the dead and mangled bodies of our bravest and purest youth. Surely every one will wear something to remind themselves, as they cheer the returning regiments, of the gaps in the ranks. If the assembled crowds are accepting victory as a responsible trust, committed to their keeping by the dead who lie overseas; if they are pointing out those gaps to their boys and girls, so that these may understand that the brilliant future opening out before them is bought by the blood of two generations—then those whose courage and strength are breaking at last because father or son, husband or sweetheart, is not marching with the boys, will shout through choking tears, because those they loved so well have won a greater victory, a people to whom all nations can look for example.

CHAPTER XXXIV.

THE ONE-ROOM OUTPUT.

While victory tarried, the peace for which we fight is becoming clearer to our vision. In the trenches, we have discovered the fine gold in the roughest ore. Once more we have been taught that God is no respecter of persons. Men, who justly thought that their country had done little for them, have suffered death and wounds gladly, because at last they could do something for their fellow-men. Surely this fine gold can no longer be left in slums, decoyed into public-houses, degraded by lack of regular work, disinherited of the possibility of decent life by the one-room, the cancer of our national strength. The men who have fought to open the path of liberty for the lesser nationalities cannot return to serfdom. The dignity of labour has been assured by all classes having worked with their own hands, and by doing so have learned sympathy with long hours and short food, restricted liberty and monotonous toil.

Labour has given evidence of fitness to use power with judgment, impartiality and restraint. Labour has made so splendid a sacrifice of hard-won barriers, has worked so willingly through years of constant strain, that the most generous sympathy is due.

Surely the traditional conflict between capital and labour can be replaced by the same comradeship which has enabled them to meet the enemy shoulder to shoulder. Should not all industrial work embrace the element of service to the Empire? Is it necessary for employer and employed each to personify selfishness?

A Parliament representative of the new commonwealth, which the war is refining from the dross of centuries, will find some way by which steady workers can share in the profits of their industry while contributing to a fund to cover lean years. We have already seen the limitation of profits. Perhaps some of the surplus can be utilised to form an equalisation fund, which will stabilise income and guarantee employment.

In any case slums must disappear. Here and there a good deal has been done. That is the admission that the thing needs doing thoroughly and everywhere. No one should be allowed to let or to occupy accommodation below approved standards. Rent Laws in India protect tenants against overcharges. If this can be done in the case of lands to maintain a free peasantry, it can be done in the case of houses to save our children from perdition. Nor should any factory or business be permitted till the approved accommodation for the workers to be employed is provided as part of the plant.

The one-room home—can we bear to read the word?—with its unspeakable conditions and its gutter

play-yards, is the primary school of Satan's educational system. As long as he can run it, Satan can laugh at the best Education Act. Dr. Barnardo has shown how to rescue children. But there is still a more excellent way—Rescue the parents. The new England must see that their dwellings, their wages, and their surroundings make Christianity possible for them. Under this economy England has grown wealthy. Quite true—Behold, the wages of your workpeople; while ye have lived in pleasure on the earth. (Jas. v. 4, 5.) There may be no connection; but an average expenditure for four years of two thousand millions of pounds sterling a year is a fact, and it is also a fact that much of it is going in payment of adequate wages and in the supply of good and plentiful food.

Neither labour nor the nation will forget what we owe to capital and to those whose very life is bound up with the land of their fathers, those men who made possible the feat which has astonished the world—the assembling of an army of millions by voluntary recruiting. If we have discovered the dauntless man-at-arms in the son of toil, we have also found the noble knight in our gilded youth, and the true patriot in our trading princes. Blessed be God, Who hath not turned away our prayer, nor His mercy from us. (Ps. lxvi. 20.)

CHAPTER XXXV.

TRAINING TEACHERS AND EMPLOYERS.

An essential in the rescue of parents is that, as children, they have been trained by teachers who have themselves been selected. Pedigree stock is as important in the production of good citizens as of cattle. True education is not the scaffold or the implements of knowledge. Education is spiritual, the training of the soul, the building of moral character foursquare, like the City of God (Rev. xxi. 16), to the Bible standards of Right and Wrong, the production of a people with self-respect and self-control, and therefore able to command reverence without the use of force. That is how India is ruled. Nor must our youth discover that their training is not good business. Employers are heads of the continuation schools of the nation, and entry into business life must become to all, what it is to many, an ennobling experience. Children taught to speak the truth must not learn to lie behind the counter. There is reason to fear that during the war, with slackness of control, difficulty of discipline, and easy opportunity, dishonest dealing and unfair gain have made headway. Youth turned out from our schools, loving things honourable and just (Phil. iv. 8), must not be taught mean tricks

by which short weight or inferior quality may bring gain to their employers. The permanence of a people is based on a perfect and just weight and measure. (Deut. xxv. 15, 16.) If India wishes to establish her coming industries, she must purge herself from manipulated balances and divers weights. The National Congress has never undertaken any constructive work. Our trade will be able to maintain the supremacy with which it will start after the war only by its evidence that the fear of God has controlled every detail from manufacture to distribution. Whatever the educational qualification, no person is fit to be entrusted with the care of our children who has not moral character. "From glory to glory." (2 Cor. iii. 18.) No one can transmit what he or she does not possess.

CHAPTER XXXVI.

THE DIVORCE OF RELIGION FROM EDUCATION.

We must step further back and ask from what homes do the teachers and employers come? The present Head of Rugby sums up the controversy of God with us as a nation, when he states that "the influence of the Bible, the habitual contact with the Bible in the home, has declined among us." Since the expulsion of family prayers and the substitution of early Communion for the regular forenoon service, young people hear very much less of the Bible than they used to hear. In the Free Churches it is worse. There the double daily Lesson is not always assured. If a service has to be shortened, it is generally the reading of Scripture that is curtailed. Consequently, boys and girls go to school without knowledge of the Bible, and when they get there difficulties and doubts have been placed before them. Teachers without faith are like wells without water. All the apparatus is there, all the toil of lifting is undergone, but the soil and the water are not in contact, the soul of the child does not get into companionship with Christ. In our public education, the Bible, instead of being "the first essential in the education of the young" (Dr. A. A. David, of Rugby), has no place. This,

notwithstanding the fact that the children come from homes in which there is no Bible, no family prayer, no church-going. We look at the children's hair and teeth, examine their eyes and ears, see they are fed and not overworked on any day but Sunday, but for their hearts we have no concern. We have no conscience clause for any book but the Bible. There is no getting away from the fact that Germany has excelled in criticism and in suggesting suspicion of the Bible, nor from this other fact that the generation of Germans thus educated has lost moral rectitude. Where the authority of the Bible is denied, there can be no fear of God and therefore no wisdom in rulers. Have faith in God and belief in Prayer quitted our homes? One petition in the Prayer Book sounds out above all others, appalling, terrible, lest such a moment should come—"Take not Thy Holy Spirit from us."

America has not lost the power to pray. Canada and the United States are both God-fearing. That was a more significant procession, a march of greater power, a more heavily laden historic event, when the President led the United States of America to a national act of Prayer, than when he headed the fighting units through Washington:—

"Now, therefore, I, Woodrow Wilson, President of the United States of America, do hereby proclaim Thursday, the thirtieth of May (1918), a day already freighted with sacred and stimulating memories, a day of public humiliation, prayer, and fasting, and do

exhort my fellow-citizens of all faiths and creeds to assemble on that day in their several places of worship, and there, as well as in their homes, to pray Almighty God that He may forgive our sins and shortcomings as a people and purify our hearts to see and love the truth, to accept and defend all things that are just and right, and to purpose only those righteous acts and judgments which are in conformity with His Will."

The President acted by request of the Senate and of the House of Representatives, and because "it has always been the reverent habit of the people of the United States to turn in humble appeal to Almighty God for His guidance in the affairs of their common life." As long as this habit continues, and the people act in accord with the guidance, so long will the United States grow and flourish, a union of many kindreds and tongues, a league of peoples, set in the midst of the waters to bless both East and West. They, too, will pass through the testing time of success following the use of force. (Prov. xxvii. 21.) They stood the test well after their Civil War, as we did after the Boer War.

CHAPTER XXXVII.

THE FAMILY IS THE UNIT OF THE NATION.

There is deep meaning in the old custom that the man of God should be the schoolmaster. The divorce of education from religion has prepared the way for that disrespect to the churches which is one feature of our day. In Germany, a generation was methodically prepared to accept necessity as a justification for satanic frightfulness in this war, by first suggesting falsehood in the composition of the Bible, and then denying its authority to control public acts. Which way are we travelling? The unit of the nation is not the individual but the family. The responsibility of parents is to their children, whom they have received in trust from Christ. (Ps. cxxvii. 3.) "Is it lawful for a man to put away his wife for every cause?" (Matt. xix. 3.) Is British law about to answer, Yes, try her for a season, and if she does not suit, leave her, and after an interval (rather long at first, but doubtless it will soon shorten), marry another. It is proposed to dissolve a marriage, at the request of either husband or wife, after three years of continuous separation, "whether by mutual agreement or for any other reason." (The Matrimonial Causes Bill, 1917.) There is a strange flavour of modern Judaism in this brief

Bill. "When a husband goes to any remote part of the world for a length of time exceeding three years," a Jewish wife may claim divorce, and "any other reason" would be held by Jews to include "every thing that may give real offence to the husband." ("The British Jews," by the Rev. John Mills, 1853.) Modern society repeats the protest, "If the case of the man be so with his wife, it is not good to marry." Can it be right to tie any one to a drunken or bad-tempered person, to a lunatic or a permanent invalid? There is another way of looking at things. Why spend any care on a crippled or half-witted child? Why waste your years on a worn-out parent? It may be that Christ has chosen you for this very ministry. By whom was Jesus magnified on earth? Who showed forth His Power? Was it not the lame and the blind, the bedridden and the leprous? It may be that, through this ministry to the helpless and the hopeless, a character is made so perfect that it shines with the light of Heaven—a jewel in the making for the Crown of Christ. (Mal. iii. 17.)

Such a Bill proposes to justify the scrapping of existing marriage vows on the German plea of necessity. It reaches further. No Church that accepts such a law can solemnise a marriage. She dare not administer the oath, "so long as ye both shall live," and ask each to plight troth to the other, "for better for worse," "in sickness and in health," "till death us do part," "In the Name of the Father, and of the

Son, and of the Holy Ghost." Such a Bill must divorce any Christian Church and every believer in our Lord Jesus Christ from the State. Can a marriage of Christians be thus dissolved? The Lord of Heaven and Earth thunders, NO, "Thou shalt not commit adultery" (Exod. xx. 14), and in the New Testament the statement is just as explicit, that if man or woman put away wife or husband, and marry another, it is adultery, save for the sin which itself breaks the bond. (Mark x. 11; Matt. xix. 9; Luke xvi. 18.)

What will be the moral outlook of children, whose father is married to another woman, and their mother to another man? Will they respect or despise their parents? And where is there a home for such children? Surely their cry will be heard in Heaven, where dwells the Avenger of wrongs to the child. (Matt. xviii. 2-14.) David's troubles in family and kingdom began when he committed adultery. "Behold, I will raise up evil against thee out of thine own house." (2 Sam. xii. 11.) David forfeited the respect in which he had been held. It may seem an easy thing to legislate in the face of God. The result to the Government is coming anarchy. Christ's command is contemned. Children are of no account. When the Bible and the family are no longer revered, the foundations of authority are crumbling in the nation.

CHAPTER XXXVIII.

WOMEN AND THE FUTURE.

In the holy fire of this righteous war woman has discovered herself. At one stride she has stepped into true womanhood. Many have pioneered the way, of whom it could be said, "Let her own works praise her in the gates." (Prov. xxxi. 31.) But now, as a body, woman has shaken herself free from conditions gendered by having no outlet for her energies and abilities. From dangerous fascinations, some hating, some imitating men, women have been delivered. Organised violence was justified even by good women—"Let us do evil, that good may come." (Rom. iii. 8.) Others thought to make themselves more attractive by appealing to the baser side of man, filling the mind with bad literature, modesty rapidly ceasing to rule the dance or the attire or the amusement enjoyed. Tobacco, strong drink, anything, rebellion against womanhood—"Why hast Thou made me thus?" (Rom. ix. 20.)

Now, woman has discovered the nobility of man and that her womanhood is the noblest gift on earth. She can pour herself out in sacrifice. She has become a help answering to man. (Gen. ii. 18, R.V.) Responding to his leaving wife, children, lands, business,

career, at the call of duty, she seized the plough handles, took up the mechanic's tools, sat at the clerk's desk, revealed a capacity, a perseverance, a deftness, in everything has proved herself worthy of co-partnership with the man. The vote she failed to compel is cast confidently at her feet. There need be no fear of rickety, nervy, dissolute offspring. These mothers will rear sons, conscious of the heroic age in which they were born and of the tasks to which they are consecrated.

A miracle seems to be unfolding itself, for at one time undisciplined girls, gathered where temptations sprang on them like the dragons of knightly legend, threatened to endanger public morality. An Act of Parliament cannot legalise a moral wrong. Neither illegitimacy nor lotteries can be legalised, unless we bow to the German ruling that the State is not subject to any moral obligation where the end in view is a thing to be desired. In that case, the State puts forth its arm and plucks the fruit. Who says the act will lead to national death? (Matt. xxi. 44.)

Suddenly, the knight appeared in woman herself. She took charge of her sex. This banding of women in sympathetic sisterhood and firm action to resist temptations will do more than window-smashing or many votes. The remedy is applied in the right way. The virtue of girlhood is being fortified by raising the standard of self-respect. The glory of motherhood. The gift of a child.

In the "Pilgrim's Progress," the man leaves the

family behind ; whereas, when the wife sets out, Bunyan felt the impossibility of separating the mother from her children. What do men not owe to their mother—not least, the men of India?—"Her children arise up, and call her blessed." (Prov. xxxi. 28.) The family is woman's fortress as well as the garden of the Lord. Yet how mothers, who have no faith, mar the young plants, the following pathetic sentence from an account of the Labour Corps recruited in Egypt will tell. Describing the astonishing amount of defective vision : "Disease is the cause in some cases, but in many others the pupil of one eye was pierced by the mother shortly after birth in order to render the future man unfit for military service." Several hundred thousand of these men are at work for the regeneration of Egypt and Palestine. With it will come eyesight. ("The Times," 17th August, 1918.) The conflict with temptation may have been necessary to fit our maidens for the more independent and active life to which their contribution to the Empire entitles them, and which the future will almost certainly throw open to them.

CHAPTER XXXIX.

BE FRUITFUL AND MULTIPLY.

Never before in the history of the world were children more needed—to strengthen the homeland ; to rapidly populate Canada, Australia and Southern Africa ; to prepare vast unoccupied regions to support myriads in the coming years of peace and plenty. The war has given us a glimpse of the enormous undeveloped resources of India. What limitless stores lie unused in South America or in Africa ! The United States can help little till her own territories are fully occupied. Spain and Portugal cannot meet the demand.

“In the multitude of people is the king’s glory : but in the want of people is the destruction of the prince.” (Prov. xiv. 28, R.V.) There are doleful statisticians who multiply acres by bushels, and prophesy that the barrel of meal must run out in so many years. They breed poison in the minds of parents and bring about the decline of the birth rate. Such pay no regard to the fact that God’s promise to the righteous nation is to multiply the children. The outlook is an immense population, with such blessing on the seed sown that food is plentiful. (Deut. xxviii. 11, 12.) Not a limited number filled with selfish dread lest another mouth lessen their portion. We have occasional indications of what the earth can do. Only those with spiritual vision can conceive what the earth will yield. When the plowman shall overtake the reaper, as one crop is reaped another will be sown. (Amos ix. 13 ; Lev. xxvi. 4, 5.)

CHAPTER XL.

THE REST DAY.

If the children born and the seed sown are both to multiply, one condition is essential: God must be honoured. The Jews have survived all their calamities for two reasons among others: they abhor idolatry, and they cherish their offspring. Infant mortality among Jews is probably as much less in comparison with Gentile races as it was in the days of Pharaoh. As soon as they get a chance they multiply. God has given to men the Rest Day by which they at once honour Him, because they acknowledge Him by obedience, and provide the conditions under which alone they can thrive. If men look to material benefit only, any day will do, perhaps. If men consider they possess a soul as well as a body, if they wish to grow in spiritual stature and power, if they give a thought to the fact that each singly will stand before the judgment seat of Christ to answer for his conduct to his neighbour—then only Sunday will do. If fathers wish to know the joy of family life, if social intercourse is to be maintained by a busy people—then again only Sunday will do. As soon as a nation discards its Sunday as a day for the worship of God and the love of one another, it cannot escape the same decay which

has enervated the countries where a Day of Rest is unknown or its strength has been diluted. If children are to be trained from the age of 12 to earn money on Sunday, they will grow up with no knowledge of God without fellowship with their father, with no sweet memory of Sunday, its family dinner, the cessation of the whirl of the factory and the din of the yard, the closing of business and release from the wheel of sterilising routine, without body refreshed and mind braced, without the national testimony that God is present. The cry, "When will the Rest Day be gone?" that we may get gain, is already heard. (Amos viii. 4-6.) The end thereof, now as then, is the destruction of the poor. The labourer's birthright of seven days' wages for six days' work will have been bartered for a mess of husks. The Health of Munition Workers Committee, after two years of careful investigation, advised the Ministry of Munitions that Sunday Labour was proved to be "unpopular, uneconomical and not productive of increased output." ("The Times," 21st December, 1918.)

CHAPTER XLI.

STRONG DRINK AND LANGUAGE.

If Britain is to hold the position to which she is being called, we must get rid of Strong Drink. If the Overseas Dominions and the United States are moving towards prohibition of alcohol, dare we be left behind? If India is given any measure of self-administration, will not her first step be towards prohibition? Will the necessity of excise revenue produce a veto? China forced us out of the opium trade by public opinion. Can we afford to wait till India, Nigeria and other populations take action in reference to strong drink? Have the Dominions or the United States been impressed by the moral conditions at the centre of our Empire? Whatever the League of Nations may prove to be, are we to abide the inevitable request that we export no intoxicating liquor, and remove temptation from those parts of Africa entrusted to our care? When shall we be released from the humiliating production of figures in defence of drink, that our convictions for drunkenness are one-fifth what they were in 1913, and deaths, attempted suicides, and suffocation of infants are all decreasing? Is there any other country that can produce so appalling a record as that of 1913? The

sharp sword of the Kaiser has done something to cut out the cancer of strong drink ; but the operation is incomplete, and danger lurks. It is after a period of spiritual exaltation that declension into licence is to be dreaded.

“Let your speech be alway with grace, seasoned with salt.” (Col. iv. 6.) Almost the only salt in use at the Front seems to be strong language. Many in authority possess the true salt, the art of saying something which nips, yet appeals ; but others can only employ the vernacular of the army. Flogging men and caning boys were once considered essential to discipline. We have replaced these by better methods. German soldiers disciplined by blows on parade have not proved equal to British. Men disciplined by means of oaths cannot stand level with men trained under higher ideals. Strong language will be judged to be as useless and as demoralising in the long run. A man in a fit of oaths is an object of pity to any person who has studied James on the control of the tongue. Whence does this frightfulness in speech come ? It is said the language is becoming a feature of our public schools. Will the children begin to swear in the nursery ? Does it come from the slum or from the castle ? That it is alarmingly infectious is seen in the rapidity with which the evil thing spreads. Some few have the courage to down tools when bad language is used. It is explained that these awful curses have no meaning. They certainly do not help the spirit of brotherhood, or of

mutual respect, or of love. The curses may be used idly. That will not exempt from judgment. (Matt. xii. 36.) In themselves, they belong to the realm of evil. The words are propelled upon the air; they are caught on the gramophone of record, they must have some effect.

One hundred years of missionary sowing has not been in vain. The prepared soils will readily receive the ideals germinated in the forcing-house of this war. The young churches of to-day, suddenly developed in stature and strength, may be proclaiming to multitudes broken loose from idolatry, that the Kingdom of Christ must be established in earnest on earth, here and now. Repent, for the Christ is at hand. The message may be carried, like the fiery cross, from village to village. The men, who go forth from us, will certainly have to meet populations in Asia and Africa trained under new conditions. To the laymen of the British Empire, who have fought for Righteousness, these populations will turn for leadership. They must be laymen to whom it can be said, Go forth, "young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the evil one." (1 John ii. 14, R.V.) They must be laymen, whose conduct at home can bear inspection, who appreciate that the heart must be sound if healthy blood is to circulate to the extremities. Some of our loss of prestige in India must be set down to the fact that students and visitors to Europe quickly became aware of the faults which lie on the surface of our national

character, and failed to get into contact with or to discover the qualities which differentiate the two peoples. The closer intimacy which this war has made possible has brought the best in India into fellowship with our best, to the common benefit. It depends upon the laymen of the Empire whether the peoples of other countries are to be made better or worse by the closer fellowship which is surely coming.

BOOK V.

Mesopotamia.

CHAPTER XLII.

THE BRITISH EMPIRE CHOSEN TO GIVE THE GOSPEL TO THE NATIONS AND DELIVERANCE TO THE JEWS.

Prayer is a forerunner to the Holy Spirit, a plough by which hearts are broken up to receive His teaching, a ladder up and down which spiritual power travels. Throughout this war, much prayer has ascended from Britain and the Dominions and from the United States of America. As we have noted the events of the early years of this century, miracle on miracle has arrested attention. A yet more notable miracle is in progress. We are witnessing the conversion of Continents. The British Empire and the United States of America, reputed the two most material aggregations on earth, are heading towards spiritual things. Like prophets of old, the Spirit of God has come upon their leaders. Mr. Lloyd George, Mr. Balfour, Mr. Woodrow Wilson, General Smuts, Sir Robert Borden, Mr. Hughes and others, have given utterance to ideals, as the lines along which the politics of the future must run, which range far beyond the dreams of human expectation. The Pope of Rome is not in it. The laymen are out to give literal and immediate effect to the words of the Lord

Christ—to preach good tidings to the poor, to proclaim deliverance to the captives, and recovering of sight to the blind. (Luke iv. 18.) The wealthy, the gifted, the strong, are out to put within reach of the masses a life worth living, to cultivate humanity so that the Lord Christ may once more walk in His garden. They are out to rescue nationalities from being trodden down by Prussia and Austria, Russia and Turkey. To try to heal those religious, racial, political divisions which for centuries in the middle belt between Europe and Asia have stifled brotherly kindness and love. To give vision to administrators and electorates, to rulers and democracies, to capital and labour, to employer and employed, that all authority is delegated by Christ and is responsible to Christ, and that all work is service for Christ and is therefore royal and done by the King's sons and daughters. Not charity, not philanthropy. It is a question whether free education, or free anything, will commend itself to a self-respecting democracy. All toil done faithfully is service to the family, to the State, to mankind. The work is more honourable than the wage. If done for the wage, "What thank have ye?" (Luke vi. 33.) If the street or the drain be thoroughly cleansed for the comfort and health of his neighbours, the man joins up in the distinguished service ranks, has the "Well done" and the "Inasmuch" pinned on his breast by the King of Glory, and has already entered into the joy of unsought, unmerited, unexpected reward. (Matt. xxv. 37-39.)

If employer and workman are each in the public service, wages is not a question of supply and demand—such political economy heads for the slums.

To what end are the nations being cleansed? The 49th chapter of Isaiah epitomises the history of mankind. It is an encyclic address. It describes the calling and training of Israel, that they might be a blessing to the nations. The rejection of their mission and of their Messiah. The turning of the Messiah to the nations, and His acceptance over all continents. The joy among the angels and gladness among the peoples. The sudden wail of Israel, "Jehovah hath forsaken me." The immediate response, Jehovah-Jesus among His people, comforting them by the marks of His wounds. The lifting-up of those pierced hands to summon the nations to restore the Jews. The glad service of those who will help the Jews, and the punishment of those who have afflicted them.

More than any other people, the British Empire has been honoured to carry the Light of the "good tidings of great joy" to the ends of the earth. First among the nations, the British Empire has heard the call of Christ to deliver the Jews. Like Moses, we have been most unwilling. France, Italy and America have signified their intention to join with us. Thus, the initial step towards reconstruction taken by the League of the Allied Nations has been to open the door to the Jews to re-enter their inheritance. It seems a simple act of justice that might have been

taken a century ago. Only in the roar and thunder, in the flame and rending, of this war have the nations been made willing to hear the "still small voice" (1 Kings xix. 12), "Let My people go, that they may serve Me" (Exod. ix. 1). In years to come, perhaps we shall see more clearly that this war has been the battering ram to break the barriers, which interposed between the Jews and their lands, between Christ and His Promises.

CHAPTER XLIII.

THE PLACE IS TOO STRAIT FOR ME.

“When Jehovah turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter.” (Ps. cxxvi. 1, 2.) Such was the refrain of Zionists, when the British Government made its announcement. In July, 1918, at a meeting to welcome the American Zionists proceeding through London to Palestine, a young Jew recounted his own experience. Addressing the doctors, nurses and volunteer soldiers, he told them how our forces had struggled through sand and heat, thirst and weariness, and by long and hard fighting had opened the road. They would travel by a comfortable train from Cairo to Jerusalem, and they would rejoice, as our forces had rejoiced, to emerge from the desert into the beautiful country of southern Judæa. As they passed from Egypt to the Holy Land, one fact could not fail to impress them and should be for ever retained in Jewish memory. On either hand, along the way, they would notice the little crosses, marking where brave men had given their lives to win this road. They would traverse a blood-traced route. Palestine was free because the blood of the nations was willingly shed. Palestine was open to the Jews because the

nations willingly offered it. Jews would show themselves worthy of a land and a gift purchased at so great a price.

As the repatriation develops, the Jew will be constrained to say of Palestine, "The place is too strait for me: give place to me that I may dwell." (Isa. xlix. 20.) At the end of Isaiah xix., God speaks of "Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance." There is a connection between Egypt, Assyria and Israel. First, by "a highway out of Egypt to Assyria" (verse 23). A broad-gauge railway already runs from Cairo and Alexandria, over the Suez Canal by a swing-bridge at Kantara, to Jerusalem via Gaza. The connection with Baghdad is perhaps not distant. Second, spiritually, "In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth" (verse 24, R.V.). If Egypt and Assyria were used to smite Israel and to be the prison-houses of her bondage and captivity, they are bound up with her in blessing.

The promise to Abraham ran, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." (Gen. xv. 18.) When God sent Abraham from Ur of the Chaldees (Gen. xi. 31; Acts vii. 4) to take possession of Canaan—the land which could no longer bear the wickedness of the inhabitants, but was to spue them out (Deut. ix. 4, 5; Lev. xviii. 27, 28)—God may have included in His gift all the country which Abra-



The Opening Ceremony on the Euphrates. The Sacrifice.

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ham left behind. Ishmael must not be forgotten. It was pointed out some nine years ago ("Mesopotamia, the Gateway to Palestine") that, when mention is made of the valley of a well-known river, it is not the mere river that is meant, but the river system, the main stream with its tributaries. So the mention of the Great River Euphrates may include the Tigris, and therefore Mesopotamia. The River of Egypt (Nahar Mizraim) clearly refers to the Nile, being differentiated from the "brook of Egypt" in other passages.

CHAPTER XLIV.*

THE CALL OF ABRAHAM.

The call of Abraham is one of the great events in the history of the human race. From the call to the deliverance from Egypt, there intervened 430 years, and exactly midway in this period Joseph made himself known to his brethren. During the first 215 years, there was a dwelling in tents without having received the promises. During the second 215 years, the Israelites entered the dark valley of their bondage. From the call of Abraham to Christ is reckoned at about 1,921 years. In the first chapter of Matthew, this period is divided into three equal sections of 14 generations each (Matt. i. 17), and the inspired writer has so arranged the genealogy that the total works out to 42 generations, which multiplied by 30 years, the usual span of a generation, represent 1,260 years. The nations are to tread the holy city under foot for 42 months (Rev. xi. 2), equivalent to 1,260 years. Now, if the writer of Matthew intends by the 42 generations to represent a prophetical period of 1,260 years, which actually covers some 1,921 or more years, may it not be that the 1,260 years, indicated as the "times of the Gentiles" (Luke xxi. 24), are also a prophetical number and stand for a period which may extend to 1,921 years after Christ or some longer

* Chapters XLIV. to XLVI. and part of Chapter XLVII. appeared in
" *Mesopotamia, the Gateway to Palestine*," 1910.

period if reckoned from, say, the destruction of Jerusalem? From the call of Abraham to Christ, the Jews never possessed the Promised Land in the full terms of the promise to Abraham. Once, under Solomon, the vision of the fulfilment was vouchsafed, but the vision vanished quickly. After Christ, the Jews were scattered abroad, passing through nineteen centuries of sorrows and exile. On the first occasion Joseph was seen by his brethren, but they did not recognise him. So Christ was made manifest in Jesus, but He was not recognised. It may be that the Cross is planted "in the midst" and stands midway between the call of Abraham and the deliverance of the Jews from dispersion and persecution, when Jesus will make Himself known to the Jews, as He appeared to Paul on the road to Damascus. To Paul, yet breathing out threatening and slaughter against the Christians. To Jews, bent on again re-establishing a bigoted Judaism.

At all events, there is the Scripture, already quoted, in process of fulfilment before our eyes. "Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance." (Isa. xix. 25.)

The day of Egypt and Assyria had, humanly speaking, passed away for ever. Babylon, "the glory of kingdoms, the beauty of the Chaldeans' pride" (Isa. xiii. 19), has been desert during many generations; and Egypt, once "the lion among the nations" (Ezek. xxxii. 2), within living memory seemed corrupt and paralysed beyond recovery.

CHAPTER XLV.

IRRIGATION IN EGYPT AND INDIA.

In the year 1869, De Lesseps stretched out the wand of the engineer over Egypt and opened the Suez Canal. This new waterway to the East brought the despised Egypt into political importance. France was thrusting out a powerful arm to seize the Eastern trade and England became uneasy—not without reason. Dr. Duff, the great missionary, when pressing the importance of India upon Scotland, in 1840, enunciated the historic law, “that whatever city or nation has, in the lapse of past ages, held in its hands the keys of Indian commerce and Indian influence, that city or nation has, for the time being, stood forth in the van of the civilised world as the richest and most flourishing.” Alexandria, like Tyre, Palmyra or Baghdad, for centuries owed its commerce, learning and wealth to the trade which poured through it from the East into Europe. Later on, Venice absorbed the traffic, till the discovery of the Cape route to India transferred it to the Portuguese, from whom it was wrested by the Dutch. Finally, it passed to England. Great Britain dared not allow another great power to stand athwart her trade route to the East, and was thus compelled into activity in Egypt. Finding this plundered wastrel forced into her arms, she expended freely the lives and energies of her best officers to rehabilitate the fortunes of Egypt, and met with conspicuous success.

Next to good government, the main agent in this process has been the development of irrigation beyond the dreams of the Pharaohs. The almost abandoned and unsafe Barrage below Cairo was first taken in hand by Sir Colin Scott-Moncrieff after his transference from India to Egypt in 1883. Speaking before the Royal Society of Arts, in 1908, Sir Hanbury Brown, another officer of Indian experience, said that in consequence of the improved Barrage, the canals of the Delta were now fully supplied with water, with the result that the cotton crop had been doubled, having risen from 3,000,000 to 6,000,000 cwt., or in value from $7\frac{1}{2}$ to 15 million sterling. The expenditure of £4,000,000 was bringing in several hundred per cent. This success led to the construction of the Assouan Dam, decided on as the result of the studies of Sir William Willcocks, yet another officer whom Egypt owes to India—in order to convert the inundation areas of middle Egypt to perennial irrigation, a process which is raising the land values tenfold. To confer the benefit on a more extensive scale, projects are under investigation on the Upper Nile to control the waters of the Blue and the White Nile so that they may be fully utilised in fertilising both Egypt and the Sudan.

The financial returns from the expenditure have been so immense, that the gigantic debt of Egypt, which seemed beyond possibility of liquidation, is now being paid, and Egypt, from being the most contemptible, is now winning the respect of the nations.

Egypt bids fair to attain a prosperity to which its former history offers no parallel.

Similar results following a well-conceived plan to revive ancient irrigation by the application of modern science, and to largely extend the operations, are not less strikingly apparent in India. In recent years, three great colonies have been successfully settled in absolutely desert tracts, namely, the Chenab Colony, embracing 5,300 square miles, and the Jhelum Colony, 2,000 square miles, both in the Punjab, and the Jamrao Colony in Sind, 1,500 square miles. The new canals command an area not differing greatly from the entire cultivable area of Egypt. ("The Times," 5th June, 1906.) The Chenab system consists of a main canal 40 miles long, with branch canals aggregating some 390 miles. In a lecture delivered in December, 1909, before the Royal Society of Arts, Sir James Wilson, a distinguished Punjab officer, speaking of the Chenab Colony, stated that, where fifteen years ago there was nothing but uninhabited desert, there are now flourishing fields of wheat, cotton and other crops stretching for miles and miles on all sides, well laid-out roads and villages, good, roomy houses, and every sign of comfort. Nearly a million people have migrated from their old homes in congested districts and have settled down permanently in surroundings of great prosperity. In 1907-8, the Chenab Colony was able to feed itself and to export wheat, cotton and oil seeds to the value of two million sterling. The land, which fifteen years ago was barren

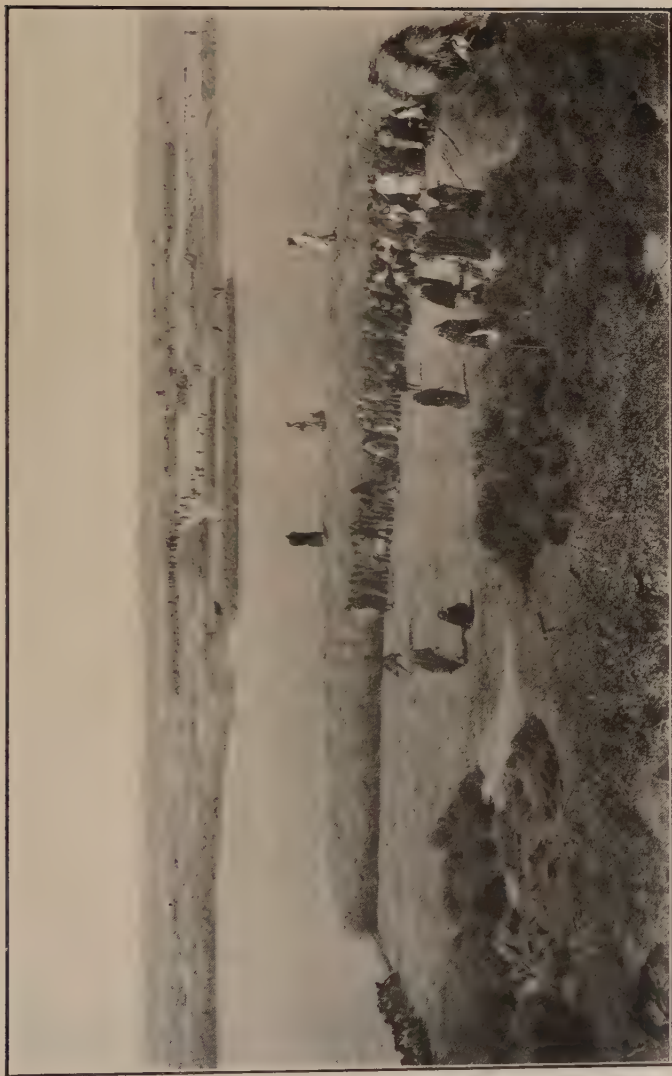
and uninhabited, is now worth in the market about 20 million sterling. The eleven most important canals in the Punjab cost the Government £9,000,000 to construct, and they yielded, in 1907-8, $7\frac{1}{2}$ per cent. net profit on the capital cost, after paying all annual charges, including interest at $3\frac{1}{2}$ per cent. on the sums borrowed. These Punjab canals are rivers in the desert. The Chenab canal has a breadth of 250 feet and a depth of 10 feet. So heavy has the export trade from the Punjab become, that it has necessitated extensive increase to the wharfing accommodation at the seaport of Karachi.

Towards this coveted continent of India, to grasp some of its trade, Russia thrust an iron arm through Central Asia, followed by another along the safer and more direct route from Orenburg to Tashkent, affording also promise of predominance in Yarkand and Western China. Yet another iron arm was pushed through Siberia to Manchuria, to reach the wealth of North China and Japan. Schemes of titanic minds and of colossal ambitions, which would suck India and China into "gently-smiling jaws," crumpling them up as between a pair of nutcrackers. But beneath the weight the giant sank exhausted; and appalled at the result of disturbing the inertia of the Far East, Russia, like France, discovered that an attitude of cordial understanding with Great Britain produces speedier and more tangible profits than political enterprises disguised as commercial undertakings.

CHAPTER XLVI.

IRRIGATION IN ASSYRIA.

Turning now to Assyria, the pushing forward of the Baghdad Railway by Germany invested that long-neglected region with intense interest. Germany began to push an iron arm towards the trade of India and the Far East, and immediately the possibility of restoring the old-world irrigation of the Tigris and Euphrates came into prominence. Dr. Paul Rohrbach drew attention to this subject in 1901. (Transactions, Geographical Society, Berlin.) As soon as the Baghdad Railway had become a reality, he anticipated the resuscitation of lands, which in the olden time had supported not less than ten million people, and he urged that the policy to be pursued in Mesopotamia should be to further the production of wheat, cotton and wool for export to Germany, and the importation of German-made goods by Mesopotamia, after the analogy of the Russian political management of Central Asia. In this year, 1901, occurred the affair of "Koweit" in the Persian Gulf. The line from Scutari-Ismid to Konia was completed in 1897. The extraordinary agreement, called the "Anatolian Railway Concession," was secured in 1903, and the further section to Ereğli was opened in 1904. The difficult and expensive passage of the Taurus is now complete. Constantinople was put in railway communication with Medina, thus unlocking Arabia, and trains would soon have been running to Baghdad and Basrah.



Dam Across the Euphrates. Rolling a brushwood cylinder into the river.

(By kind permission of Sir John Jackson, Ltd.)

Mesopotamia is a Greek word signifying the land "between the rivers," just as Mediterranean is a Latin word signifying the sea "between the lands." The Hebrew name will be found in Genesis xxiv. 10, Aram-Naharaim, that is Aram of the two rivers. (Revised Version, margin.) Aram was one of the sons of Seth. Another name of like meaning is used in Dan. i. 2, Shinâr, equivalent to Sheni-nahar, the two rivers. Other names are Paddan-Aram, Assyria, Babylonia, Chaldæa, Merathaim and Sheshach. (Jer. l. 21 and xxv. 26.) In modern days, El Gezira or Jezirah, meaning peninsula, is a common word among the Arabs for Mesopotamia.

The country, from the Persian Gulf up to the Sinjar range of hills, is a vast plain. Sir Wm. Willcocks states that Baghdad, though 500 miles from the sea, is only 115 feet above sea-level. On these well-watered and fertile plains seem to have been the earliest homes of mankind after the Flood, and the site of the Garden of Eden has always been placed in Lower Mesopotamia. The wonderful fertility of this extensive tract has been commented on by both Greek and Latin writers. Pliny called it "the most fertile region of the whole East." Dr. Keith sums up the quotations by the remark that in that warm climate and rich, exhaustless soil, the exuberance of produce was without a known parallel over so extensive a region. Canon Fausset describes Chaldæa as a vast alluvial plain, "where once, by a perfect network of canals for irrigation, a teeming population

was supplied abundantly from the rich soil with corn and wine." Sir Wm. Willcocks details how the gigantic Nahrwan canal, 400 feet wide and 15 feet deep, irrigated all the country to the east of the Tigris, as the Dijail canal watered that to the west ; while from the Euphrates, four canals supplied water to the lands lying between it and the Tigris. Great and populous cities flourished successively on this well-watered plain. For example Ur, Tel Lo and Senkere, Erech, Accad and Calneh (Niffer), Babylon and Sippara (Sepharvaim), Ctesiphon, Seleusia, Opis, Nineveh and Baghdad. Here, too, are the traditional tombs of Ezekiel, near the Hindie Branch of the Euphrates, some 20 miles south of the site of Babylon ; of Joshua the High Priest, near Baghdad ; and of Ezra, near Kurna, on the Tigris.

The abundance of the Chaldæan treasures brought many successive spoliators. Persians, Macedonians, Parthians, Romans, Saracens and Turks, all "served themselves" of Chaldæa. The fall of Babylon was not the end of Mesopotamian prosperity. Sir Wm. Willcocks thinks that in the time of the Sassanian kings of Persia, in the early centuries of the Christian era, the Delta probably saw its greatest prosperity. Mr. Guy Lestrang, in "Lands of the Eastern Caliphate," tells us that under the Moslems "the prosperity, the agriculture, the wealth, the teeming population," remained. The magnificence of Baghdad under Haroun-el-Raschid, about A.D. 800, is known to all. With the disintegration of Arab dominion,

came the commencement of the ruin of Mesopotamia, the final crushing blows being delivered by the Mongols and Tartars. The inhabitants migrated, the canals were neglected, and from the 13th century Mesopotamia has fully answered to the description given by Jeremiah (chapter li. 43), "Her cities are a desolation, a dry land, a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby." It ceased to be a trade route.

The condition of Mesopotamia under the Turks can be briefly summarised. In the flooded portion of the Delta, rice is the chief crop, but the mainstay of the country is the date palm. On the lower Euphrates and on the Basrah river, magnificent date groves and luxuriant gardens mingle with wheat and clover. In the upper Delta, there are stretches of cultivation along the river banks and along a number of small canals. Upstream of Hit, where the current is sufficiently strong to turn water-wheels, "garden succeeds garden, orchards and date groves lie between fields of cotton," and life and prosperity extend wherever the water can reach. Scattered over the desert are numerous bitumen wells. There are congealed lakes of asphalt. "Bitumen, water-wheels and dirt are likely to be the abiding impressions that the soldier will carry away from Hit." (Edmund Candler in "The Times.") The country about Anah is still "a paradise." The late Mr. Irrsich, of the British and Foreign Bible Society, gave a more prosaic account:—"The settled population of the district

traversed lives entirely along the banks of the Euphrates. The whole country is arable and cultivable by irrigation from the river, yet it is only around the settlements—hamlets, villages and townlets—that cultivation is found. The rest is uncultivated steppe land, the pasturing ground of the nomad. The distance between each of these settlements is at least six hours' journey." All down the river the American Liquorice Co. has agents to collect the liquorice plant, which grows wild.

The evidences of the time when Mesopotamia was densely peopled, are on every hand. One is never far away from the giant banks of old canals and ruins of ancient towns, remarks Sir Wm. Willcocks. A correspondent of "The Times" (5th June, 1909), writing from Baghdad, says :—"We are not concerned with an unknown country, but with one which fed and supported the richest Empires of the ancient and the early mediæval world," and he quotes a local saying, "when a cock could hop from roof to roof all the way from Baghdad to Basra."

Upper Mesopotamia, too, had its teeming multitude. The lands north of the Sinjar range appear to have been fully occupied, as testified by the numerous sites of abandoned towns and villages met with. Mr. Lestrangle declares that during the last ten years the desolate region between Aleppo and Maskene (on the Euphrates) has all been cultivated, and in other parts of this region population has been increasing.

CHAPTER XLVII.

THE IRRIGATION SCHEME OF SIR WM. WILLCOCKS.

The late Sultan of Turkey, Abdul Hamid, who died, deposed, on 10th February, 1918, was the first to glean in the rich harvest field of Mesopotamia. Following the vicious system adopted by the Khedive Ismail in Egypt and by King Leopold of the Belgians in the Congo, he set to work to convert as much of the irrigable land as possible into his personal property. On this subject, an instructive article appeared in "The Times" of 17th September, 1906. The process was there described, and it was pointed out how amply the private pocket of the Sultan was kept replenished from this source. The independence of the late Sultan of the Porte was due to these rapidly developing resources.

To exploit this unsuspected source of wealth, the Turks sought the aid of Sir Wm. Willcocks, who had published his epoch-making lecture on the "Re-creation of Chaldea" in 1903. Sir William made surveys in Lower Mesopotamia with a considerable subordinate staff of engineers during the years 1909-11, and submitted his first report to the newly constituted Government of Turkey. To understand his projects, the present condition of the rivers must be understood.

The Tigris and Euphrates, fed by the melting snows, are in flood from March to May. The floods come down with extraordinary force on both rivers, but especially the Euphrates, and overflow their banks in a very destructive manner. Baghdad itself has to be protected by an earthen dam. In olden times, the waters were restrained by massive embankments which are still easily traceable. Almost the whole of the water of the Euphrates spills itself into the Nejef marshes, while the Tigris, forsaking its ancient course through the Hai Channel, past Wasit and Tel Lo and Ur of the Chaldees, broke to the eastward at Kut, and now flows past Amara, where there is a good deal of modern cultivation, and Kurna to its more modern junction with the Euphrates above Basrah. Consequently, in their lower courses, both rivers have spread themselves out into extensive marshes and swamps.

To regain control of the Euphrates, Sir Wm. Willcocks conceived a project for escaping the excess waters of the Euphrates below Hit into the depressions, known as Habbania and Abu Dibis, on its right bank. This escape was estimated to cost £350,000 and to take three years to complete. The part of the scheme first taken in hand was the building of the Hindie Barrage about four or five miles below Museyib and some twenty-five miles south, but bearing west, from Baghdad. Just below the Barrage, the Euphrates divides into two branches, the Hilla to the east and the Hindie to the west. The Hilla branch,





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Barrage.
(*Mr John Jackson, Ltd.*)

on which ancient Babylon was built, carried the bulk of the water, but during last century the flow was diverted to the Hindie channel, which lies at a lower level. Consequently, the canals which depended on the Hilla were gradually depleted. Sir Wm. Willcocks designed the Barrage to restore the Hilla irrigation, and at the same time to control the floods in the Hindie. Sir John Jackson, Limited, executed the work, but the Turks neglected to provide canalisation and but little benefit was obtained.

The Barrage is a fine work, 250 metres long, with 36 openings fitted with regulating shutters or sluices. A little above it a regulator, consisting of six openings, has been provided for a new channel, four kilometres in length, leading into the Hilla branch. The original design also provided for the escape of the flood waters of the Euphrates, as above mentioned, into Lake Habbania, lying south-west of Ramadie. Excavation for this purpose was in progress when war broke out. Our brilliant capture of the Turkish force at Ramadie on 28th-29th September, 1917, also secured control of the Euphrates waters. Lake Abu Dibis seems unlikely to be required, the proposal now being to feed back the water to the Euphrates, when the river is running low, by means of an outlet from the Habbania Lake, connecting with the Euphrates some 40 kilometres below Ramadie. A second Barrage at Feluja, which would largely add to the water available for the canals, will probably soon be undertaken. ("The Geo. Journal," Sept., 1917, Mr. R. L. Money.)

As soon as we were in Baghdad, we pushed south from Feluja towards the Hindie Barrage. Arab levies were engaged to police the roads, and from Museyib and Hilla supplies began to find their way to Baghdad. In April, 1918, Mr. Edmund Candler recorded the story of "a great year's work":—

"This year nearly a hundred canals on the Hilleh branch, which had fallen into disuse, have been dug out, 300,000 acres have been brought under cultivation, and there is promise of the greatest harvest in the memory of man, possibly the greatest since the days of Nebuchadnezzar.

"But the Shatt-el-Hilleh developments are only part of the scheme. For several years the land on both banks of the Hindieh branch below the Barrage down to Kifl has been out of cultivation, as the canals provided in the Willcocks scheme to irrigate that area were neglected. We were not long in getting to work at them. In May, as soon as the Tigris operations were completed, we began to open posts on the Euphrates. The work on the canals was started early in June; they were finished by the end of October; and the ground they irrigate is now under cultivation. There was a gap in our communications between Nasiriyeh and Hilleh in the hot weather, but we have lately bridged it, establishing posts south of Hilleh and north of Nasiriyeh, so that we now administer the whole country from Basra to Ramadie. It has been a singularly peaceful penetration.

"Needless to say, the Arab cultivators welcome the new *régime*. Their property, which has lain fallow for years, will become rich and profitable. All the summer and autumn they were busy getting their water channels clear. Below the Barrage some 14,000 Arabs were engaged in making the new canals and clearing the old ones. Nearly every able-bodied man in the district is working for us. The irrigation works at Hindieh affect the land from Feluja upstream above the Barrage as well as downstream as far as Kifl on the Hindieh branch, and Diwaniyeh on the Hilleh branch." ("The Times," 1st May, 1918.)

Once more rivers of water begin to run in the desert, rich belts of cultivation begin to make the wilderness glad. By means of repairs to embankments and the opening-out of canals, the cultivated area is being extended and our armies are able to depend more on local resources, while the Arab population is visibly happy.

Cultivation, as in Egypt and in parts of India, is dependent on irrigation. Rain is scanty and irregular. At Baghdad, the average annual rainfall is reputed to be from six to seven inches. ("The Geo. Journal," Sept., page 217, Oct., page 299, 1917.) The first step therefore towards the re-creation of Lower Mesopotamia is to re-marry the waters of the two rivers to the land. The measures on the Euphrates have to be reinforced from the Tigris.

The Delta has an area of some twelve million acres, of which Sir William estimated nearly a fourth to be

under water. His scheme was to construct at Beled on the Tigris, above Opis and south of Samarra, near the site of very ancient irrigation works dating back to Nimrod, a weir across the river. Above this weir, a canal was to be taken off to irrigate the lands north of Baghdad and also to conduct the water of the Tigris into Lake Akkar Kuf, which has an area of 300 square miles when full. This lake lies to the north-west of Baghdad, and into it runs the Sakhlawia branch of the Euphrates in a channel 250 feet wide and 25 deep. To control this channel, powerful regulators were to be provided at the point where the Sakhlawia leaves the Euphrates above Feluja, and a little lower down the Euphrates a barrage would head up the water of the river and maintain a regular supply in the channel. It is to be recollected that the level of the Euphrates is here 25 feet higher than the Tigris.

The Akkar Kuf Lake would thus be fed by a regulated supply from both rivers. From the south-east end of the lake, his great central canal was to issue, conveying water clear of silt to irrigate, to begin with, 3,000,000 acres of the best land in Mesopotamia. He estimated that the 3,000,000 acres would produce annually 1,000,000 tons of wheat and 2,000,000 cwts. of cotton. The left bank of the canal would act as a protective work against the Tigris floods. Possibly the Tigris scheme may be revised in the light of further experience. It included barrages at Kut and Busrah.

Mr. Edmund Candler, writing in June, 1918, states that Baghdad was dead or moribund when we entered the town on March 11th, 1917. It is now a bustling hive of humanity. Here is his description of the change :—

“ A police force has been organised, and a fire brigade. The street lamps have given place to electric lights. The water supply has been extended. Mosques have been repaired, roads metalled, schools opened, including a survey school and a training school for teachers. Water-carts ply in the streets, sanitary squads have penetrated the most hidden purlieus of the city, the smells are becoming centrifugal. Galled, injured, sick, and starved animals are received into a home until they are fit for shaft or pack again. The markets are controlled ; the grain supply has been taken in hand ; and the prices are now moderate. The municipality pays its way, and the Tigris is crossed by two bridges.”

We have also tackled the complex question of land assessments and the relations of the cultivators to landlord and State, adapting all that is sound in the existing organisation. Doubtless the rich will miss the corrupt official, but the poor are discovering a friend in the new administrator. (“The Times,” 2nd July, 1918.)

Canon Parfit declares that in less than two years British Occupation has transformed Lower Mesopotamia into something approaching a paradise. At Busrah excellent wharves, extending for miles, have

been erected for ocean-going steamers. Every creek has been bridged, good roads made, electric light installed as well as a telephone system, and electric trams run. The population has increased. The control of the river waters has reclaimed some fifty square miles, "where wheat fields, vegetable gardens, dairy farms and poultry farms, all under the care of professional farmers from India, are adequately providing for the needs of the British Forces in Mesopotamia." By the British War Department, about 1,500,000 acres were brought under control, and 475,000 tons of corn were harvested.

The railway has been completed from Busrah, via Kurna, Amara and Kut, to Baghdad, and by the German-made line on to Samarra, 70 miles north of Baghdad. A line runs from Baghdad to Feluja, 40 miles; there is a branch working from Feluja down the Euphrates to Hilla, past the excavations on the site of Babylon. The gap between Hilla and Nasiriyeh remains to complete the southern Euphrates section. The transformation of Mesopotamia from a wilderness to a garden is in rapid progress.

To the question, how can Mesopotamia be rapidly peopled, the answer is, by the Jews. In south-west Russia and Roumania, there are some six million Jews, sending forth an unceasing stream of emigrants in search of life under happier conditions. These can furnish both the labour and the population required. It may be urged that things are improving in Russia. On the other hand, when Russia regains

her mental balance, searching inquiry seems probable into the origin, governing body and horrible excesses of Bolshevism. The Jews may come out with a creditable record, but if certain of the baser sort have been prominent, increased unpopularity may attach to the whole race. The persecution of the Jews throughout Europe for centuries is not all due to savagery. An economic law is ever in operation. It is stated in Exodus i. 7, "The children of Israel increased abundantly and multiplied, and the land was filled with them." Seeing this, Pharaoh said to the Egyptians, "Let us deal wisely with them; lest they multiply, and get the upper hand." As soon as persecution ceases, the Jews, by virtue of their morality and their care of their children, increase rapidly, and by reason of their sobriety, industry and intelligence, they rise to the top wherever they are given fair play. Always, therefore, a time comes, when on some pretence or other, the Jews are thrust back or cast out. Mesopotamia would solve this most difficult Jewish problem by opening out a practically inexhaustible field to colonisation. The war has uprooted orthodox Jewry in Eastern Europe, and scattered the families over Russia. If facilities are afforded, they will find happy homes in Mesopotamia.

The difficulty of climate is only an initial hardship, for the present burning heat will tend to disappear as the sands become carpeted with green crops. And it is more than counterbalanced by the ease of colonisation. There is little to be done in the way of clearing

and levelling the land, and as soon as water is available, a first crop can be raised by merely wetting the ground. Capital is not necessary to make a start, and when one or two harvests have been reaped, the cultivators will have enough money to build good houses and set themselves up with good farm implements. For the breeding of cattle and horses, the country is well suited.

Another objection is based on the raids of the Kurds and Arabs, but there seems to be a concurrence of opinion that this trouble can easily be surmounted. The new facilities will induce many of these roving bands to settle down, others will find employment, and, as revenue comes in, the administration will get stronger.

It has been argued that the Jews will not make good agriculturists. This is contrary to the experience of their history in the past, in South Russia, and in Palestine; wherever they are permitted, they cultivate gladly.

It will certainly be urged that promises have been made to the Arabs in regard to Mesopotamia. Granted; but once canal irrigation is in operation, there will be abundance of land for both Arab and Jew. If Jews are not encouraged to flock into this wealth-producing territory, other nationalities will press in, between whom and the Arabs difficulties may arise. It is impossible to constitute a world-barred Mesopotamia, or to lock it up like Arabia. Under British guidance, Arab Chiefs will administer

well and honestly. Jews in Palestine would find themselves in more permanent sympathy with their Arab neighbours, if their brethren were dependent on Arab goodwill in Mesopotamia. Jews would be more ready to follow British advice in Palestine, if they experienced the equity of that advice in Mesopotamia.

There are some who consider that Babylonia is under a curse, and they wonder whether it can be resuscitated. Such may find comfort from Miss Louisa Jebb's observation ("By Desert Ways to Baghdad") that, though the great alluvial tract is only waiting to yield its hidden gifts till man distributes the waters of the river, yet the actual soil of Babylon, consisting as it does of building dust and débris, is doomed to perpetual barrenness. It may be so, and as a ruin it possesses permanent interest, and excavations are yielding some striking evidences of the ancient city. But it is not the land, but the people, that come under the curse—"Cursed is the ground for thy sake." (Gen. iii. 17.) Therefore has Mesopotamia been "swept with the besom of destruction" (Isa. xiv. 23), till none of the men remain who made it an abomination. The land can be restored and blessed. "In that day shall there be a highway out of Egypt to Assyria." (Isa. xix. 23.) When railway connection is linked up between Cairo and Baghdad, a new day will break for Palestine. With a prosperous Egypt and a renovated Mesopotamia, Palestine would regain importance. Let Israel help this consummation

longed for by every Zionist. Israel went out of Palestine, eastward into captivity. It may be that some of Israel will be led back through the same gateway, so that the ultimate boundaries will stretch from the Euphrates to the Nile.

CHAPTER XLVIII.

THE BAGHDAD RAILWAY.

The idea of a railway from the Mediterranean Sea to the Persian Gulf may be dated from 1835, when Colonel Chesney suggested a route. The British Government would not look at the scheme till the Suez Canal was opened in 1869, and it was put aside again when we purchased in 1876 our large holding in the Suez Canal. We were content to have fenced the highway of our Eastern trade, and to have freed the Indian Ocean from pirates and slave dhows from the Persian Gulf to Zanzibar.

From about this same year, 1869, Baron Hirsch commenced the construction of the railways which eventuated in the opening to through traffic in 1888 of the trans-continental line to Constantinople. Whether this was a counterpoise by the Central Powers to the French attempt to handle the Eastern trade cannot be determined. It is interesting, however, to note that the Kaiser ascended the throne in 1888 and in the following year visited Constantinople. The project of the Baghdad railway was already clear in his mind. The Scutari-Ismid line of some 50 miles, and which is now the first section of the Baghdad railway, had been leased to a British Company for

only 20 years. It was summarily transferred to a German Company for 99 years, with the right of extension to Angora, coupled with the Kilometre guarantee system, by which the Turk bears the losses and the Teuton shares the profits. As the Kaiser lured by other people's possessions, he was able to get things cheap. The 99 years' concession and the Kilometre guarantee have been applied to all subsequent sections of the Baghdad line, and the original plan was to carry it to Angora and thence by Sivas and Diabekr to Ras-el-ain and Mosul. The line was in fact completed to Angora in 1892, but next year the direction was changed, and by 1896 it was open to Konia.

The Kaiser revisited Constantinople in 1898 and arranged for the whole scheme to Basrah and beyond to the Gulf, including the right of constructing ports and of navigating the Tigris and Euphrates. The Convention was signed in 1903, and the section from Konia to Bulgurlu, where the Taurus barred further progress, was finished. A long delay, prolonged by the advent of the Young Turks to power in 1908, mysteriously intervened. Looking back, we see that only thus were Mesopotamia and Palestine saved from being occupied by German and Turkish armies the moment war was declared. The danger to Egypt would have been real and immediate, and it would have been increasingly difficult to protect our ships in the Indian Ocean. The 1903 Convention was a conspiracy and should receive no respect.

Work on the railway was not resumed till 1910, and when war broke out the Taurus tunnels and the piercing of the Amanus Range were far from completion. This may have been one reason why we did not land at Alexandretta instead of on Gallipoli. The difficulties of the Taurus Pass, with its tunnels, rock-cutting and perilous bridges, were overcome by the end of 1916 ("The Times," 24th Nov., 1916)—a testimony to the skill and courage of the engineers and to the importance which the Kaiser attached to the line, when so vast a work was prosecuted throughout the war regardless of man-power or of finance. Evidently the Kaiser did not intend operations in the Near East to be a "side-show." The series of tunnels through the Amanus Hills and the bridging of the Euphrates at Jerablus, the ancient Hittite capital Carchemish, were ready before the Taurus was practicable for trains. Eastward of the Amanus, the railhead has been projected to Nisibin, possibly even farther. All too late. We had our own railways coming up from the south, based upon India, and our hold on both rivers was being well maintained.

German control must not only be made impossible in future, but it is a question whether this purely strategic project should be completed as designed. The branch from the junction ten miles north of Aleppo to Nisibin may open up the fertile areas of northern Mesopotamia to cultivation, but the full development of this country probably awaits the day when great storage works will be undertaken in the

upper courses of the Euphrates and Tigris. To carry the line even as far as Mosul may be premature. Lower Mesopotamia demands the nearest and cheapest route to the Mediterranean. Sir Wm. Willcocks demonstrated that the produce of Mesopotamia seeks for an outlet to the west, and he proposed to meet this by a railway following the ancient trade route from Baghdad, crossing the Euphrates near Feluja, and continuing up the west bank past Hit and Abu Kemel, and thence across the desert through Palmyra, of bygone fame, to Damascus. This railway is already making progress. From Baghdad to Damascus the distance is about 550 miles, or about the distance from Baghdad to the Persian Gulf. The cost was estimated at about $2\frac{1}{4}$ millions sterling.

As a through route to India, the saving in time is not likely to be sufficient to enable the trans-continental Constantinople-Baghdad railway to displace the traffic via the Suez Canal. Passengers in search of rapidity at any cost of comfort may prefer aeroplanes. The route to China via Siberia was becoming popular because the saving in time was substantial. The route to India, which would compete with the Suez Canal, would be a line through Persia. Such a line might or might not pass through Baghdad. Russia has prudently retired from Persia. It is as distinctly violating the neutrality of a country to use it during peace as a territory for eventual hostile approach, as it is to force troops across it in war.

BOOK VI.

Palestine.

CHAPTER XLIX.

RESTORATION AND REPENTANCE.

Mesopotamia, in the wider view of the Promise to Abraham, may be regarded as all the land "between the two rivers," the Nile and the Euphrates-Tigris. Of this area, Palestine forms the middle region, the fruitful hill-country between the two fertile plains, the partition separating the mighty empires of the past as well as the war-beaten track along which their armies advanced or retired.

To stand upon Olivet is to realise with a start the fact that Palestine covers but a scrap of the earth's surface. No world power could record that it was born there. When their inheritance was divided to the nations (Deut. xxxii. 8), only a very small helping was reserved for the Jews. No contrast is more striking than to set the limited size of Palestine alongside the promise of an unlimited population. (Gen. xv. 5.) When Abraham was bidden to lift up his eyes, he had not far to look. (Gen. xiii. 14.) It is a statistical problem which seems to be troubling Zionists already. The solution will be found when Israel discovers the meaning of birthright. *Noblesse oblige*. The eldest son bears the burden of the whole family of nations and goes forth to toil, not for him-

self, but for his brothers and sisters. No hint could be stronger than the limited portion of goods apparently falling to the birthright. Therefore Abraham lifted his eyes from the earth—it mattered nothing which side Lot selected—he had caught sight of Heaven. The river which watered Eden parted into four heads to convey the blessing of God's garden to the four quarters of the globe. From the children of Isaac, blessing is to flow to all nations. It is a thrice-repeated promise, therefore the matter is sure. (Gen. xviii. 18.)

Though Palestine is small, yet it would be difficult to find a spot which combines so many varieties of climate, from the snows of Lebanon to the tropics of Jericho, from the sea-breezes of the Mediterranean to the desert air of Arabia. A land to rear highlander and lowlander, fisherfolk and nomad. A land of flowers and fruit and, honey west of the Jordan, and eastward of corn and cattle, camels and sheep and milk. A land to bring forth plenteously under Mount Gerizim, or to lie blasted under Mount Ebal. Nor would it be easy to indicate a spot so centrally situated in respect to the three continents of history—Africa, Asia, and Europe. A people thus placed, in touch with Babylonia, Persia and Egypt, as well as with Greece and Rome, have had the best possible university education and unrivalled opportunities of travel. Other nations have shared more or less of these advantages, but whereas they have perished or decayed, the Jews have remained virile and prolific

No people have ever been so hammered by frightfulness. Shape and recognition should have been lost; yet the original inhabitants of Jerusalem are unmistakable in any society.

Not only are the Jews alive physically. Firmly built on the foundation of the family, whenever a cessation of persecution allows, they multiply children whom they rear with devotion and inspire by memory. Tradition makes the regiment. Its deeds are written on its flag. On Israel's banner are displayed the Passover and the Exodus, the Red Sea and the Jordan, Sinai and Carmel, the Return from Captivity and the Hope of Israel, "Our feet shall stand within thy gates, O Jerusalem." (Ps. cxxii. 2; Ps. lx. 4.) The Jews have preserved also their intellectual vigour. The gift to Solomon of wisdom passed into the race, and with it the capacity to win wealth—under Mount Gerizim to the benefit of mankind, under Mount Ebal to the upheaval of governments. Sultan and Tsar have fallen before them. The one excluded, the other oppressed them. As spake the wife of Haman, Thou shalt not prevail against the Jews. (Esther vi. 13.) Neither shalt thou thrust them from the King's palace, nor destroy them in every city.

Jerusalem, 2,593 feet above the Mediterranean is set among the hills of the lofty Judæan plateau. Once righteousness blazed in her, flashing rays of revealed Light far out among the nations. Its lustre has long since vanished. The Exodus terminated at

Calvary. As Cain slew Abel, so the Jews killed Jesus. Each offered fruits of their own growing, a perfunctory service, instead of the fruits of a meek and loving heart. Surely, "they will reverence my Son." (Mark xii. 6.) There was neither respect nor compassion. There is a bloodstain without the city wall. The sword of the avenging angel, so often seen in vision by weeping prophets, was stretched out over the city till none remained. The city was bereft of her children. The land was stripped of corn and vines. Desolation with abomination lasted through long centuries. "He will miserably destroy those wicked men." Their own judgment. (Matt. xxi. 41.) Cain's progeny died without the mercy which they rejected. But in Israel there was left a remnant, a blessing. (Ezek. xiv. 22; Isa. lxv. 8.) Will the British Empire and the United States of America be accepted by Jehovah to stand between the dead past and the returning life? Will they plead like Judah for Benjamin (Gen. xlv.), like Moses for Israel (Exod. xxxii. 32)?

This is the conflict that confronts the Jews in Palestine. No longer between languages, Hebrew and German, but the opposition of the pious Eastern Jews to the interpretation of the Law by Love. Dr. G. A. Smith, writing in 1894, makes some remarks which deserve careful consideration now. Jaffa (Joppa) was captured by Maccabæus in 148 B.C., and the Law was imposed. "Joppa was therefore Jewish as no other town on the coast or Maritime Plain became."

The Law of Moses was similarly imposed on Greek cities. "The age of the Maccabees is a return to that of the Judges and Saul, with the Law as a new inspiration. The spiritual yields to the material, though the material is fought for with a heroism which makes the period as brilliant as any in the history of Israel." (*Hist. Geo. of the Holy Land.*) Perhaps the centre of influence will soon shift from Jaffa (Tel Aviv) to the new university on Mount Scopus. But wherever it be, the Western Jews will not forget to teach their children by whose blood the land has been redeemed, and by whom it has been entrusted to them. Ingratitude can never be the fulfilling of any law. It is David's complaint against Saul. A remnant of the magnificent, never-failing generosity of David must be latent in the hearts of many Jews to-day. The Zionists believe they will not fail; that they will catch and focus the brotherly spirit which seems descending upon men. There is one condition to success—national and public contrition for that bloodstained spot where Righteousness was slain. There is no pardon for insincere repentance. Cursing Shimei, the man who ill-used his servants and despised his masters, met his merited punishment when with David's death the period of grace had run out. (1 Kings ii. 44.) No revenge. The Germans have committed acts which have shocked the world; and unless they give evidence of true repentance, their children to the third generation will bear the shame. Such an act was the Crucifixion.

Unless the Jews frankly face the fact and seek to atone for it by recognition that it is the Spirit of Jesus Christ which has moved the Western Powers to restore the Jews to lands and places which Christians revere, the Jews will find themselves up against the judgment of Solomon. Joseph reappeared as ruler. David sat again on his throne. Jesus is not dead. He is not seen of men, but His followers are in daily contact with Him. Often, while they are yet speaking, He answers. Indians, Chinese, Africans are beginning to share this experience. Ever more-rapidly increasing myriads of all races will soon bow before Him, as the mists of idolatry roll away, and they may be less inclined, if there is evidence of the old hatred, to continue the clemency of David. The idea of re-imposing Judaism in the 20th century is insanity.





Jaffa Gate at Jerusalem.

CHAPTER L.

FROM EGYPT TO JERUSALEM.

Approaching Jerusalem from the Sinai desert, the road which was followed by the right wing of our army leads over the Negeb, or southern downs, fascinating and refreshing after the sandy waste, through Beersheba, up to Hebron, 3,040 feet above the Mediterranean, and on by Bethlehem to the Holy City. On the right hand, all the way, the flank was protected by the deep cleft in which lies the Dead Sea, nearly 1,300 feet below the level of the Mediterranean. The Judæan hills rush precipitously down to this Valley of the Jordan. Jericho lies more than 3,000 feet below Jerusalem. The left wing of our army advanced by the war-beaten route, through the Philistine plain and their cities of Gaza and Ashdod, past Jaffa, to the narrowing plain of Sharon, all fertile country. The left of this wing was secure owing to the Allied control of the Mediterranean. On the right, gently rise the low hills and valleys of the Shephelah, the long bastion guarding the central Judæan range from sudden attacks from the plains. Our troops moved north in safety because the Turks were being rapidly cleared out of the Judæan range. Otherwise, the fierce fighting between Philistines and

Israelites for the possession of the Shephelah would have recurred between Turks and British. When the campaign can be seen in perspective, possibly the fight for Gaza (March and Nov., 1917) as certainly revealed the ultimate victory of the British over the Turks as did the fall of Goliath before David in the Valley of Elah, opening through the lower hills towards Ashdod, the eventual disappearance of the Philistines.

In the past, most travellers have reached the Holy Land by sea. They will in future probably use the railway from Cairo. The coast is a long unindented line. There are only three ports—Jaffa, Haifa and Beirut, each connected by a railway. Jaffa with Jerusalem, via Lydda and Ramleh, Bethshemish and Kirjath-jearim, and so alongside the route that the Ark probably followed to Jerusalem. (1 Sam. vii. 1, 2.) Haifa with the Sea of Galilee, the railway traversing the Plain of Esdraelon and the Valley of Jezreel, turning north opposite Bethshan (Beisan) into the Jordan Valley. At El Fuleh, some seven miles south of Nazareth and four miles north of Jezreel, this Haifa line meets the new railway, constructed by the Turks during the war, from Lydda, via Gilgal, Tul Keram, Anebta and Geba, where it joins and follows the road from Samaria leading to Nazareth. Beirut is connected with Damascus 60 miles distant. All these railways link up with the Hedjaz line, running east of the Jordan from Aleppo through Damascus to Medina. This line was the scourge wherewith the

Turks expected to Ottomanise the free Arabs. The reefs off Jaffa render that an unsafe landing in rough weather. Haifa lies at the foot of Mount Carmel, the bold headland which forms the Bay of Acre. Beirut is a harbour of some importance by reason of the town, based on both Damascus and the Lebanon, and possessing fine educational institutions. The northern boundary of the Holy Land in Solomon's reign extended as far north as Hamath, now Hama, a station on the Aleppo-Damascus line. Perhaps the boundary will not go beyond the Beirut-Damascus railway in the present circumstances, though the Prophet Ezekiel also looks as far as Hamath. (Ezek. xlvii. 16, 17.) The boundary between Mesopotamia and Asia Minor might be placed at Aleppo, across to Mosul. The inhabitants of the Lebanon owe their many years of prosperity to the French, who landed troops in 1860 for their protection, and since that date they enjoyed a Christian governor. They have suffered during the war at the hands of the Turks; but the mulberry trees and the silk industry, the olives and vines, the pretty villages and the happy people, all the old prosperity will soon be surpassed, when the authority of the governor ceases to be derived from Constantinople. Wherever the border of Palestine is set, north of it the superintendence of the French will be acceptable and necessary.

CHAPTER LI.

FROM JERUSALEM TO NAZARETH.

Proceeding northward from Jerusalem, at about ten miles distance, still on the high plateau, Bethel raised its false altar, with its enticing seductions, and thence the main road leads downward into the hills and valleys of Mount Ephraim. In the midst is Shechem, which Jeroboam made his capital city—the present Nablus—in the gateway between Mount Gerizim south and Mount Ebal north, inviting the traveller to turn aside to Samaria, some half-dozen miles to the north-west. Samaria was founded by the wicked Omri, father of Ahab, who was the embodiment, tempted and led on by his wife Jezebel, of the rebellion of the northern kingdom against Jehovah. When the ten tribes chose Jeroboam, the man of sin and of Egypt, they rejected the king anointed by Jehovah, and despised the promise to the house of David, as, later on, the Jews preferred Barabbas, the robber and murderer, to the Christ, and to this day refuse to study the Prophets. In each case they ran violently down the steep of their own passions and hatred and perished miserably. “What portion have we in David?” (1 Kings xii. 16.) “His blood be on us, and on our children.” (Matt. xxvii. 24, 25.) And with

such examples of the consequences of words before them, our future mothers are beginning to swear.

It may occur to some that the prophet Ahijah encouraged Jeroboam by rending the man's new garment, symbolical of the recently formed united kingdom, and giving ten pieces to Jeroboam. (1 Kings xi. 31.) David never rebelled against Saul, though Samuel had anointed David to be king. When Moses was told that Jehovah would disinherit Israel and make of Moses "a greater nation and mightier than they," Moses interceded and prevailed. (Num. xiv. 12.) They were tempted and tested and rang true. It is singular that Solomon tried to evade punishment by seeking to kill Jeroboam as Saul sought to kill David. Let neither Jew nor Gentile imagine they can evade what "is written"; no, not even if all the professors in Germany are of the contrary opinion.

Shechem, or Nablus, became the centre of administration under the Turks. Of this old capital and the province it represented, there is a striking remark by Dr. G. A. Smith, "And so to-day, while pilgrims throng on either hand to Judæa and to Galilee, none seek Samaria save for one tiny spot of her surface." This is the bit of land near Shechem which Jacob purchased (Gen. xxxiii. 19), where the embalmed body of Joseph was buried (Gen. l. 26; Josh. xxiv. 32), and which contains the well on which the Lord Jesus sat and talked with the woman (John iv. 5, 6). God has "dealings with Samaritans," if Jews and Brahmins

have none. Has the National Congress called any delegates from outcastes? or, is it composed of even 50 per cent. of non-Brahmins?

The main road continues north for some fifteen miles, when Dothan is left some two miles to the west. It descends to the plain of Dothan at Jenin, and crosses the famous Plain of Esdraelon, passing Jezreel, and so arrives, one branch by Nazareth, the other by Mount Tabor, in Galilee. From Egypt to Nazareth—from bondage to liberty—the road and the mission of our army. In the time of the Saviour, Western Palestine was in three sections, Mount Judah, Mount Ephraim or Samaria, and Galilee. Geographically, the Plain of Esdraelon, with the valley of Jezreel, cuts Palestine in twain. But viewing the land longitudinally, the limestone formation—to which the soils owe fertility, the hill-sides the ancient terracing till they dropped fatness, and the caves wherein the hunted inhabitants found refuge—forms one practically continuous range. The range ascends from Beersheba to the lofty central plateau of Judæa, maintaining a level of some 2,400 feet, passes into the less compact Mount Ephraim, is broken by the Esdraelon Plain into the low and isolated elevations abutting the Valley of Jezreel, springs to height again in Mount Tabor, 1,843 feet, a few miles east of Nazareth, and is carried by the hills and plateau of Galilee upward to the snow-topped, and in old days the cedar-clothed, Lebanon.

The limestone supplied also the building stone.

Beneath Jerusalem, near the Damascus Gate, is the entrance to the extensive subterranean quarry from which David and Solomon cut the stones for the Temple. Stones can still be seen in all stages of excavation, as well some "which the builders rejected" as those left unfinished, and mounds of chips testify where the shaping and dressing were done, so that no sound of iron tool was heard on the Temple area. (1 Kings vi. 7.)

CHAPTER LII.

THE PLAIN OF ESDRAELON.

Returning to the Plain of Esdraelon, it is fenced, not very securely, along its southern border by the spur which thrusts north-westward from the central range, at the Plain of Dothan, and pushes out the bold headland (1,800 feet) of Mount Carmel, into the Mediterranean. Mount Carmel is the arresting point of Palestine. One arm, extending along the always widening Plains of Sharon, Philistia and Sinai, seems to invite Egypt to pause at its feet. The other arm, in the Plain of Esdraelon, stretches eastward, and seems to summon Assyria to enter and halt. The mighty bluff itself looks seaward, towards the Western Powers, thus far and no farther. On this commanding height, based upon Jerusalem, Elijah challenged the impotent gods of idolatry. Here the solitary Ambassador of Jehovah met fair and square the army of Baal, routed and slew them. Later on, Jehovah, circumscribing His defence within the compass of a man, met Satan in the Temptation, on the eastern edge of the Judæan range, and defeated him.

The priests of Baal are thought to have been executed near the narrow pass through which the River Kishon finds a way between Carmel and the

hills of Galilee. Here, too, Sisera's army and chariots probably got jammed in their flight towards Harosheth, the cantonment from which they set out, when Barak, issuing from the slopes of Mount Tabor, fell upon and broke their line of march. Some of the horrors committed in Belgium by the Kaiser's atrocity battalions have been recorded in detail. The twenty years' run of lust and pillage (Jud. v. 30) among the unarmed Israelites (Jud. v. 8) are compressed into two words, "mightily oppressed" (Jud. iv. 3). But the cries of the ravished girls were laid up in the heart of honest Jael, whose tribe was bound by brotherly covenant with Israel far back in the desert with Moses. (Num. x. 32.) Did this contemner of womanhood, this pitiless man, expect shelter from a woman who had lived within earshot of the shrieks of his victims? There are mothers in Belgium and France from whose houses certain fugitives would never issue alive, and in whose homes in years to come when justice has been done the Song of Deborah will arise. It may be these mothers will hunt the criminals down and bring them to international justice, to meet the fate that overtakes all scoundrels, Sisera and Agag included, in connection with whom, curiously, the Kenites are again mentioned. (1 Sam. xv. 6.) This war may possibly reduce military and imperial criminals to the grade of persons responsible to that natural law of justice which blazed out in the desert-bred wife of Heber the Kenite. And would not the whole country-

side bless Jael that this viper had not escaped to work more havoc?

In Belgium, a little girl wandered friendless, parents gone, home destroyed—on every side were awful horrors. She would wake in terror, unable to sleep. One morning, distracted, her eyes caught sight of khaki. She rushed to the nearest soldier, who took her in his arms. She clasped his neck, laid her head on his shoulder, and sobbing "B'ttish, B'ttish," fell asleep. Well may Britain be proud of her fighting boys!

When General Allenby entered Bethlehem, the women and girls pressed forward to kiss his hands. A young Jew returned to Jerusalem some time after its capture. He had gone over the city, and then sat on the Mount of Olives to write home. He described the cleansing of the streets, the supply of water, the feeding of the people, the care of the children, the restoration of cultivation, the sense of security, the new life in the population, all creeds alike, and he wound up with the exclamation, "That's British!" Here is glory for our nation—the conduct of our army in victory—the Union Jack in action.

At the upper end of the Strath, by the head waters of the Kishon, stands Mount Gilboa, 1,648 feet, commanding the Valley of Jezreel. The Philistines had advanced through the plain of Sharon and over the Carmel spur probably by the road emerging at Megiddo and leading across the Plain of Esdraelon to Shunem, a little to the east of El Fuleh, now the

railway junction. To head them off, Saul gathered his forces on Mount Gilboa. (1 Sam. xxviii. 4.) The Philistines moved south to Jezreel, drove in the outposts (xxix. 11 and 1), and pressed Israel up the hillside. Jonathan and his brothers fought fiercely (2 Sam. i. 22) to rally their men, but were slain, and Saul, higher up, was fatally wounded by the archers. The Philistines fastened the stripped bodies of Saul and his sons to the walls of Bethshan, the citadel commanding the entrance to the Valley of Jezreel, some 300 feet below sea-level, in token that they had conquered the passage of the Jordan at Bethabara, whereupon the Israelites on the other side of Jordan fled also (1 Sam. xxxi. 7). The Philistines had secured the route between their country and Gilead. It was along this route, the short cut over the spur of Carmel (Gen. xxxvii. 25), that the Ishmaelite caravan with spices from Gilead for Egypt met the sons of Jacob in the Plain of Dothan and carried off Joseph for sale as a slave.

Nothing much. Only the cry of an innocent lad. (Gen. xlii. 21.) But it was answered by grievous bondage during a century and a half for their descendants. From the Cross, Jesus uttered a loud cry. Again, to the onlookers, nothing much. But it was answered by nineteen centuries of bitter suffering for their descendants. Both Joseph and the Lord Jesus forgave. A cry in the ear of a Righteous Judge! "Vengeance belongeth unto Me, I will recompense, saith the Lord. And again, The Lord

shall judge His people. It is a fearful thing to fall into the hands of the living God." (Deut. xxxii. 35, 36; Heb. x. 30, 31.) Yet, there is mercy, if forgiveness is sought, be the evil-doer never so wicked. (1 Kings xxi. 29; Jer. xxxvi. 3.)

Over such well-known battlefields our armies advanced into Galilee, where every name is familiar in some six hundred languages the world over. Will some of it be made a world garden or park? Holiness to the Lord. Dr. G. A. Smith describes Galilee as a land of salubrious climate and great fertility—well wooded and matured, occupied and cultivated in the time of our Saviour by a very numerous population.

By a brilliant, dramatic and masterly feat of arms, commenced on the 19th September, 1918, General Allenby broke through the Turkish defences across the Plain of Sharon, between Jiljulieh (Gilgal) and the sea, and despatching his cavalry over the Carmel spur, occupied Nazareth, El Fuleh and Jenin, where the roads from Dothan and Samaria converge, while another body pushed on through Bethshan (Beisan) to seize the railway to Damascus where it crosses the Jordan, and to secure the ford where the road crosses at Jisr-el-Mujamia. Meanwhile the infantry were pressing the Turks from west and south. The Turkish army thus shut in at Nablus, had no way of escape but towards the Jabbok, where the passage was also barred. In the end the whole force was captured or destroyed. This crushing defeat proved to be the deliverance of Palestine and Syria.

CHAPTER LIII.

ACROSS THE JORDAN.

While the interest and affection of all races of men centre, and will more passionately centre, on Western Palestine as the truth of the Biblical events is more intelligently and literally apprehended, Eastern Palestine offers a very attractive area to Jewish colonists. It consists of high table-land coming over from the desert. Checked abruptly by the deep cleft of the Jordan and Dead Sea, it forms what is known as the Eastern range. This starts from the mountains of Moab and runs northward into Mount Hermon and the Anti-Lebanon. In India, such a steep and broken edge to a plateau is called "ghâts." This accounts for the horizon, viewed from the west, of uniform elevation at about 2,000 feet, which makes a striking background, as though Palestine were shut in by a lofty wall on one side and by the deep sea on the other.

If the yawning gulf, 1,700 feet deep, through which the River Arnon finds its way into the Dead Sea, still constitutes the southern boundary of Eastern Palestine, the length may be taken as about 130 miles, with a varying breadth, from some 30 miles at the south to some 80 miles farther north. The best land lies

between the Jordan and the Hedjaz railway. This long strip is divided into three sections by the River Yarmuk, flowing in below the Sea of Galilee, and the river Jabbok (Wadi Zerka), which joins the Jordan opposite the valley leading to Shechem. It was to Shalem, four miles east of Shechem, that Jacob found his way from Succoth after parting from his brother Esau, who retraced his steps southward. It was a remarkable meeting. After a night spent in an agony of intercession, the meekness of Jacob, exhibited by his gifts and behaviour, prevailed to win his brother, an example which the Jews will do well to follow in all their dealings with the Arabs.

The Yarmuk separated Bashan (*i.e.*, rich soil) to the north from Gilead (*i.e.*, rocky land) to the south of the river. Dr. G. A. Smith explains this division. The northern area is now known as the Hauran, and is treeless, but the limestone being overspread by volcanic deposits, the soil is rich and produces excellent wheat, so that the district should be the "granary of Syria." It possesses also rich pasture lands. The ridges of Gilead are tree covered; "you may march for the whole day in breezy and fragrant shade." "Gilead bore perfume and medicine for the whole Eastern world." It was a land of spices and balm. (Gen. xxxvii. 25; Jer. viii. 22.) Herbage and cattle are everywhere. "Over Jordan we were never long out of the sound of the lowing of cattle or of the shepherd's pipe." South of the Arnon are the "high, bare moors" of Moab, also famous for sheep. The

climate throughout trans-Jordan is healthy and temperate, and there is sufficiency of moisture. Under the Romans this eastern tract was provided with good roads and efficient protection against the nomad tribes. Consequently, cultivation supported large towns and a thriving population. Once again, the Arabs flowed over the broken ramparts, and, as in Mesopotamia, nothing but ruins attest the former prosperity. (*Hist. Geo. of the Holy Land.*)

The iron arm of Rome smote back the Arabs. When that arm was broken, the desert bands returned to pillage, as the Afghan tribes used to break across the Punjab frontier. British officers are now taking the Arabs in hand, firmly but gently. The promise to Ishmael is freedom—and Arabia has never been completely subjected, though the Turk, who has massacred and robbed Greeks and Albanians, Serbians and Bulgarians, Armenians and Syrians, nearly succeeded in crushing life out of the Arabs. The war has brought deliverance to them as it has to the Jews. In Mesopotamia, the introduction of irrigation officers and methods from India, equitable distribution of water without bribery, assessments stripped of corruption and therefore easily met, and prompt payment without deductions for crops, are opening the eyes of Arabs to the difference between Turks and Christians. The Arab still belongs to the tribe of gentlemen and can keep his word. But like other people he must live. The British will soon pacify the country and protect the Hauran and Gilead, because they will be

dealing with the same Arab chiefs and tribes on the Mesopotamia side. The Jews, however, will recollect the argument of David, how his armed men had respected the flocks at their mercy and were entitled to share in the blessing of the shearing-time, and the Jews will act wisely to systematise the gifts of Abigail and avoid the unsympathetic folly of Nabal.

CHAPTER LIV.

THE JORDAN VALLEY.

The Jordan Valley is one of the wonders of the world. The cleavage or break, beginning between the Lebanon and the Anti-Lebanon ranges and continuing in the valley and lakes between the hills of Galilee, Samaria and Judæa on the right hand, and the Eastern plateau on the left, down to the Gulf of Akaba, or some 350 miles, is thought by some to be carried on far into Central Africa. Nowhere else is there so profound an open cut into the earth's surface. The Dead Sea is 1,292 feet below the level of the Mediterranean, and the depth of its waters is 1,300 feet, or a total of 2,592 feet. Jerusalem stands that height above the sea, 2,593 feet.

The sources of the Jordan lie between the Lebanons. Of these, one, "a stream, about twelve feet broad by three deep, breaks from the bowels of the earth"; another, farther north, at Banias or Paneas, issues from a cavern in the limestone cliff. "Part of the upper rock has fallen, and from the débris of boulders and shingle below there bursts and bubbles along a line of thirty feet a full-born river." These are fountains of waters. At one or other of these sources is the site of Dan—"from Dan to Beersheba." (1 Chron. xxi. 2.) Here, too, are the ruins of Cæsarea

Philippi, near which our Lord asked the momentous question—The Rock, “Thou art the Christ,” on which the Church is built remains eternal. (Matt. xvi. 13-18.)

Mount Hermon is the dominating feature of Galilee and the Hauran. Its dews water the ground for great distances. Its drainage feeds the Jordan and sends forth the rivers, Abana and Pharpar, upon which Damascus lives before they perish in the sands.

The Jordan, after passing through the swampy valley and shallow Lake of Huleh plunges into rapid descent through nine miles into the lake of Galilee, which is 680 feet below sea-level. The Lake of Galilee is 13 miles long by $7\frac{1}{2}$ miles broad. Dr. Masterman reckons the distance between the Lake of Galilee and the Dead Sea to be $65\frac{1}{2}$ miles, but the sinuous course of the Jordan lengthens this to about 100 miles, and the river descends, with many a bend and curve, to lose its sweetness in the ultra-salt-water of the Dead Sea, which is 47 miles long by 10 wide. Four miles south of the Lake of Galilee, the Yarmuk flows in from the east, over which the railway crosses by a bridge, close to the Jordan, on its way from Bethshan up the east side of the Lake of Galilee. On the east side of the Jordan Valley, nearly opposite Bethshan but a little to the south, stands Pella, the place to which the Christians fled before Jerusalem was besieged in A.D. 70 by the Romans, and where they dwelt in safety. (Matt. xxiv. 16.) The surviving Jews, about 1,000, escaped from the siege to Masada, a fortress on the west coast of the

Dead Sea standing upon a rocky promontory, 2,000 feet above the sea. After some months the Romans effected a breach, whereupon the defenders, like Rajput warriors, first slew their women and children and then killed each other to the last man. When General Allenby's troops entered Jerusalem, there was no flight. Christians, Jews, Mohammedans, all were safe.

The Christians, by departing from Judæa, showed their faith in the words of their Master that Jerusalem should be destroyed by the Romans. (Luke xxi. 24; Matt. xxiv. 2.) Had the Jews obeyed Jeremiah and given themselves up to the Chaldæans (Jer. xxxviii. 2, 3), history would have been very different, for they would have shown their faith in the everlasting love of Jehovah, as Jeremiah showed his faith when he purchased land. (Jer. xxxii. 24, 25, 36-40.) If the Zionists wish to succeed in Palestine they must study, not the Law, which is their death (Rom. vii. 10), but the Prophets, who show them the path to Life (Luke xxiv. 27).

Generally the Valley of the Jordan is three or four miles wide, but it broadens out at two places, Bethshan and Jericho, at the former to eight miles across, and at the latter to fourteen miles. The extreme saltness of the Dead Sea, into which the Jordan disappears, varies from five times as much as ocean water in its northern section, to saturation in its southern portion. At the south-west end, for some miles, lies what Dr. Masterman describes as "the

strange mountain of salt,"....." rising from about the Dead Sea level to about 100 to 150 feet, it is a mass of crystallised rock salt." The saltiness is ascribed partly to these deposits, and partly to the salt brought down by the rivers and streams, to evaporation, and to the "atmospheric transportation of salt from the Mediterranean." Bitumen or asphalt is common, but the commercial side of the Salt Sea (its Biblical name) has never been developed. The fate of Sodom and its companions in sin rises as "the smoke of a furnace" (Gen. xix. 28) throughout the period of Jewish history till Jerusalem was destroyed. Prophet after prophet refers to the awful judgment on perverted human lust. Such evils showed themselves in the Roman Empire (Rom. i.), and signs of them have appeared in Berlin and in the horrible conduct of Germans in the early days of this war. In both cases destruction has been speedy and thorough. Nietzsche's superman is altogether evil.

Far beyond the wonder and beauty pertaining to the geology and geography of the Jordan Valley, is the interest in the water itself. "Let there be given to thy servant two mules' burden of earth." (2 Kings v. 17.) To Naaman the soil was holy ground. How many pilgrims have filled their flasks? How many infants have been baptized with Jordan water? How many men and women have bathed in its stream?

The waters of Jordan have been subjected to spiritual power. Faith can use the power still. He

who believes without reservation in the division of its swift flood by Joshua, by Elijah and by Elisha ; in the cleansing of Naaman, and the floating iron ; in the baptism of John and in the descent of the Holy Dove upon our Lord Jesus, can still dip seven times and experience in his after years a fresh baptism of power, a new confidence and enthusiasm, a closer realisation of the power of the Holy Spirit to use him.

The Arabs will always urge the bather to rub a few handfuls of silt raised from the bottom over the body. The effect is to leave the skin smooth and soft as silk.

Some day, after the return of the Jews, and they have seen that Jesus is the Christ, there will be a baptizing in Jordan such as the world has never witnessed.

CONCLUSION.

CONCLUSION.

THE OUTLOOK FROM OLIVET.

Jesus sat upon the Mount of Olives. His disciples looked across the deep glen of the Kidron and saw in vision Jerusalem desolate, the Temple a ruin, not one stone left upon another. With these visible signs of God's Presence removed, they turned anxiously to the Master—"Tell us, when shall these things be, and what shall be the sign of Thy coming, and of the end of the world?" (Matt. xxiv. 3.)

To these three questions our Lord gave one answer, which, like a master-key, fits them all. Jesus opened out His chart of Time and traced on it the course of events. The first act in the divinely controlled drama has seemed to men a long one. Jerusalem was quickly compassed by Roman armies, the Christians fled and were saved, the Jews were slain. The surviving Jews have been dispersed in all lands, the nations have been in continuous warfare with each other, and there has been unceasing persecution of the disciples of Jesus Christ. Yet not one hair of the believer has perished—the Church has come safely through. During these centuries of human misery, Jerusalem and the Jews have been trodden down by the nations, the nations have had no rest and the Church no unity.

Before the first act ends, the second act, the signs of the Coming of Jesus Christ, is developing. The "Times of the Gentiles," or nations (Luke xxi. 24), are closing before our eyes. We are seeing things which prophets and righteous men have desired to see—having beheld them afar off—the Glory that shall follow the sufferings of the Christ. (Matt. xiii. 16, 17 ; Heb. xi. 13 ; 1 Peter i. 11.)

As the destruction of Jerusalem marked the beginning of the "Times of the Gentiles"—a period of unrest and strife—so the liberation of Jerusalem opens the new era and is the first sign of the Coming of Jesus Christ. "The stone which the builders refused" (Ps. cxviii. 22) is already smiting the feet of the Powers of "blood and iron," and Emperors, Kings, Granddukes, have disappeared like chaff, without a struggle. (Dan. ii. 35.) In one hour has judgment come. (Rev. xviii. 10.)

When Jesus was descending the Mount of Olives, very many spread their garments and olive branches on the path before Him. A much greater multitude in these later days have laid down their lives to prepare the way for Jehovah-Jesus to descend upon Olivet. Was it only a coincidence that Sunday, 29th September, 1918, the day of thanksgiving for the deliverance of Palestine, was also the day of St. Michael and All Angels? For Michael is the Prince who stands up for the Jews and who is withstood by world Powers. When at last He prevails there is a time of unprecedented trouble. Out of this

burst forth the dead—the Jews risen from the graves of their dispersion. (Dan. x. 13; xii. 1, 2; Ezek. xxxvii. 13, 14.) St. John describes how Michael and His Angels fight against the dragon and his angels, and prevail, and how intimately this war in Heaven is connected with the struggle against wickedness on earth. (Rev. xii. 7.)

There has been war among the nations such as the world has never known—an expenditure upon destruction such as no man ever conceived. Critics trained under a levy of 13,000,000 men from a single Ally will have more respect for Old Testament figures. Is the present war that consummation of the warfares referred to in verse 9, which is emphatically introduced in verse 10 of Luke xxi.? During the past forty or fifty years, earthquakes, famines and pestilences have not been lacking. The thought of the Allied peoples is that this must be a final war. It looks as though it is the last war of the "Times of the Gentiles." If so, we are perhaps witnessing Armageddon of the sixth Vial, the Vial associated with the Euphrates (Rev. xvi. 12), the battle against Godless might which is described in Rev. xix. 19.

By fire and by sword has Jehovah pleaded with all flesh and the slain have been many. (Isa. lxvi. 16.) The nations which have oppressed the Jews have suffered heavily, Russia especially, fed with her own flesh literally, the promiscuous slaughter by themselves of their best patriots. (Isa. xlix. 26.) From one point of view the division of the nations in this

war has been between those who have been friendly to the Jews and those who have been hostile to them. The outcome from the struggle is now becoming evident, namely, the deliverance of the Jews and their return to a liberated Palestine. Till this was understood, Michael and His Angels were being hindered and victories delayed.

Some view the future with anxiety, recollecting the corrupting effect of victory upon the German people after 1870 and certain unwholesome influences which were manifest among our own people before the present war. There are, however, other facts to bear in mind. For more than a century the British have been foremost of all nations in giving the Bible to the world and in preaching Christ Jesus to all races. They have been foremost to banish slavery from the earth and to protect the coloured populations. They have excelled in devoted service to the many millions entrusted to their care, and have shown how to bring prosperity out of chaos and to rule vast dependencies as a free people seeking to create responsible freedom. In 1914, when we had no prepared strength, we were quick to hear the call of Christ Jesus to vindicate Right and resist the oppressor. To us was given to sustain the courage and resources of France and Italy and of the lesser countries during long years of bitter and uncertain fighting. To us was given leadership in offering to the Jews a National Home in Palestine, and to free Mesopotamia, Palestine and Syria from the desolation of Turkish misrule. These are signal

honours and responsibilities laid upon us. They make a coat of many colours which must distinguish us among our brother nations in the histories that will be written. Work well done brings promotion. Let us pray that the Love which has so long blessed us with the meekness which, if it is mocked at as hypocrisy, has caused us to inherit much of the earth, may still lead us on into yet more beneficent service.

Britain's declaration to the Jews respecting Palestine was made in November, 1917. In December, Jerusalem was free. On the 6th January, our people at the call of their King began 1918 with real prayer. On the 24th March there was prayer by the Churches of Canada. In South Africa, each day at noon, work and traffic paused for prayer. On the 30th May, by request of the Senate and House of Representatives, President Wilson sent forth his solemn summons to the people of the United States to pray as a nation. On the 4th August, we too as a nation, King, Lords and Commons, bent the knee humbly to God, and the wide Empire united in that supplication. What has been the course of events?

First, the trial of our faith. We are not ready to see the Hand of God till we have realised our own weakness. Ships, silver bullets, munitions, men—none of these secured success. There was ever something lacking, and victory, when it seemed grasped, slipped away again. From the 21st March to the 18th July, 1918, British and French armies were beaten back and back. Initiative returned to the enemy. Their

moral seemed to be restored. The Kaiser telegraphed "Victory, Victory," with incautious exaltation, and mounted hills in sight of his storm troops to press them more sternly against the yielding foe. Through it all the hearts of the Allied armies were kept strong. The courage of the populations behind them never failed. Prayer was prevailing through the night of darkness.

"And the Lord said unto Joshua, Stretch out the spear that is in thy hand toward Ai; for I will give it into thine hand." (Josh. viii. 18.) The men of Israel had fled before the men of Ai. Mr. Lloyd George had long known what was amiss. He was given strength to act. There came unity of control. General Foch, on 26th March, 1918, took command of the British and American armies as well as of the French. Unity of command brought harmonised strategy, battles of concerted purpose, representation of all Allies on all Fronts, the different units into closer fellowship—the whole, purged of jealousies, personal policies, divided opinions, to act together as one body. The German High Command produced almost perfect mechanical unity. Into the Allied unity there came spiritual power, which gives a different result in the ranks. Each soldier is joyous because his cause is noble. When he retreats, he does not destroy, because he expects to return. The Versailles Council brought unity of world strategy and clarity of vision, undimmed by selfish ambitions. It substituted for mischievous oppositions of Western

and Eastern Fronts a full use of every Front, and for separate aims of Italian, Greek or Slav, a growing confidence in the high-souled justice of the Allied purpose. Here is the League of Allied Nations in being. Before others are admitted, the question must be asked, "Is thine heart right" to put down all government which strengthens itself by armed burglary and massacre?

The command to stretch out the spear was given when something yet higher was coming in sight. President Wilson shaped the thoughts of many when he said, "At every turn of the war we gain a fresh consciousness of what we mean to accomplish by it... For it has positive and well-defined purposes which we did not determine and which we cannot alter..... The common will of mankind has been substituted for the particular purposes of individual States." He adds that America came into the war when 'its character had become fully defined. ("The Times," 28th September, 1918.) The British Empire entered the war with unselfish aim and nothing to gain. But it is admitted that other countries combined aspirations with self-defence. Not Belgium. She was brutally attacked. It is already startling mankind that these selfish, but not unworthy, motives are receding and nobler issues stand in the foreground, the most remarkable being that the stronger Powers are making themselves responsible for international justice and the happiness of all communities of men. Does not this indicate that the Kingdom of Christ is nearer?

Unified, purged, the Allied host was met and captained by the Lord Christ. The spear was stretched out on the 18th July. There was a sudden crumbling of the enemy forces on all sections of the Western Front. The German retreat never interrupted. The Allied blows were delivered in rapid but organised succession. The strongest German defences gave way. Prisoners by tens of thousands were captured at every stride forward. By the middle of September the dry-rot had extended along the Bulgarian Front, and on the 30th of that month Bulgaria unconditionally surrendered. The strange desiccation of courage spread farther east. On the 19th September, General Allenby broke through the Turkish lines, destroyed their armies, cleared Palestine and Syria of the enemy, and by the 1st October entered Damascus. The world looked on amazed. Armies that had stood for years almost immovable suddenly lost their fighting nerve. There was no more spirit left in them, for the Lord looked through the cloud and troubled the ranks of the enemy. The walls of the Central Powers were falling down and every army of the Allies went straight forward.

Very wonderful, too, was the safe transport across the Atlantic with lightning speed, to the confusion of the calculations of the foe when he gambled with his best troops for victory, of more than a million Americans, fully equipped, men of physical strength and determined purpose, who soon demonstrated to the Germans that brute force is no match for indignant idealism.

"Joshua drew not his hand back." There was intense realisation of what true mercy required for future peace. It is folly to smite thrice and stay. (2 Kings xiii. 18, 19.) The same enemy will arise in better prepared might. If militarism, represented by Romanoffs, Hapsburgs and Hohenzollerns, is delivered into our hands, woe to the future if we let the prisoner escape. "Thy life shall go for his life, and thy people for his people." (1 Kings xx. 42.) We may not say of wickedness, My brother Ben-hadad. (1 Kings xx. 31, 32.)

For a long time the Allied world did not clearly recognise who were its leaders. The spear can only be entrusted to men who speak the truth in their hearts. (Ps. xv.) Three mighty men have been forged in the furnace of this war—Mr. Lloyd George, General Foch and President Wilson. They have been able to trust each other fully. Each has caught something of Abraham's faith when he preferred the blessing of Melchizedek to the goods of those he had smitten or of those he had rescued. (Gen. xiv. 19-23.) With suspicion and covetousness cast out, a common nobility raised them above the plane of ordinary leadership. Their utterances and actions differed from the accepted lower levels of human conduct which have sufficed for diplomatic honour in the past. Hundreds of millions of mankind hang upon their words, and their enemies quail before their righteousness.

We had but a little army, notwithstanding that

Lord Roberts rose a prophet among us warning us to prepare against attack, and there came a great king against it, and there have been found men among us who have wrought our deliverance. Lord Kitchener, who created and inspired our new armies. Sir Douglas Haig, whose faith and courage have sustained the armies through days of retreat and through years, when his men had to face artillery, machine guns, aircraft, and each new device of the enemy with no adequate reply. Sir Stanley Maude, who brought peace and prosperity to Mesopotamia. Sir Edmund Allenby, the deliverer of Palestine from the abomination of desolation. Admirals Jellicoe and Beatty, who maintained the freedom of the seas for the Allied armies. These are names to remember. (Eccles. ix. 14, 15.)

Mr. Arthur Balfour, worthy knight of a new "Round Table," will be long remembered as the bearer of the message of Goodwill to the Jews. From this date, prayer became effectual because it came into line with the chart of God. As soon as prayer won prevailing power, the Allied armies received unity of action, the Allied nations unity of purpose, and the issues of war were sublimated. These blessings seem about to reach all nations, just now only ankle-deep, but soon perhaps a river to swim in.

Palestine has been a storm-centre of conflicting policies, a battlefield of armies. It will be so no longer. Egypt, Palestine and Mesopotamia are likely to be brought under one administration, which will

weld them together and will develop all resources and communications for the common benefit. (Isa. xix. 23-25.) The execution of the irrigation projects, which will distribute the waters of the Tigris and Euphrates over Mesopotamia, will provide employment and sustenance for the Bedouins, and may incline many to transfer their settlements from Palestine to Mesopotamia. The canal-watered plains will also attract millions of Jews from Europe. Jews and Arabs under separate rule would swing apart.

We see Syria, and perhaps Asia Minor, similarly led by French guidance into the way of mutual helpfulness in place of unending feuds. The bloodstained hills and valleys of Armenia cannot be left for an aftermath of hatred and private vengeance. The horrors of exiles, massacres and raided villages can only be effaced from recollection if the children are reared in an atmosphere of love. A Council of Missionaries, male and female, many of them American, might prove a good medium. They would be trusted by all nationalities, and they possess a weapon in prayer which overcomes the humanly impossible.

The Allies have in view the formation of an independent and free State of Yugo-Slavs, the dream of their history, comprising perhaps the Croats and Slovenes, with Bosnia and Herzegovina, Montenegro and Serbia. It will be a pity if Bulgaria excludes herself, when she proved a good partner against Turkey. In any case, till the Balkan peoples can be trained to some comity of joint administration of

their common interests, which need not take long, Constantinople, within the Enos-Media line, will require to be occupied by the Allies. Thus Palestine will be relieved of any revival of danger from the north. Without doubt, the League of Allied Nations will establish some sort of central council, or clearing house, where all the locally independent States of South-Eastern Europe may meet and settle inter-State problems, or these States will soon slip back into old animosities and unfriendly aims. Constantinople would prove a convenient centre, and if the States were obliged to bring their policies into the light of free discussion there, they can rely on the patient sympathy and impartial justice of the Allied League.

The tear-sodden track along which the political exiles tramped to the mines of Siberia, the bloodshed and agony within the Jewish Pale, did not move the Powers. But Jehovah looked down. He heard the groans. (Ps. cii. 19, 20.) No question of non-interference with domestic affairs impedes His avenging action. Russia is torn to shreds, her people devour one another, her honour is gone, madmen hold sway by indiscriminate slaughter. The Allied Nations will bind up the wounds of Russia. They will secure open gates to the Baltic and the Black Sea. The Russians are a peaceable people, and may prefer provincial governments as the better way to develop local resources, but some uniting authority, say at Moscow, will surely be desired to maintain the in-

tegrity of a national structure built up since the latter years of the 17th century. We may expect that Russia will cease to be a menace to her neighbours. She will be relieved by the Yugo-Slav federation from all anxiety as to what may happen in South-Eastern Europe. The Bible Lands will be settled and open to her pilgrims. The irrigation of Mesopotamia will withdraw her Jewish population from the Pale, and the removal of Tsardom will abolish the horrors of Siberia.

We seem to see Persia reconstituted. Have not our Ambassadors, like British Residents everywhere, identified themselves with the interests of the country even to the extent of contending with their own Government? They opposed Russian penetration and disappeared. Lord Curzon exposed the "rot and decay" policy of Russia in Persia and nobody listened. Mr. Shuster, the American, made a brave stand and he was removed. The Persian Government resisted and was trodden down. There was cooked in secret perhaps the most unpalatable dish ever presented to the British people, the Anglo-Russian Convention of 1907, which was not the partition of Persia because Russia alone went down to take possession. If Prince Lichnowsky is correct, we barely escaped in 1913 an arrangement with Germany in regard to Portuguese Colonies in Africa. Peace or good understanding with Russia and Germany was purchased at too dear a price and war has released us. The Allies can guarantee independence to Persia, strengthen her administration, rekindle her hope, and extend such

assistance in officers and money as she manifestly needs. Thus will Afghanistan and Mesopotamia find peace on their borders.

The Khanates of Central Asia may be dealt with on similar lines. If Russia will act fairly towards them, she may complete a work in many respects well begun. Neither India nor Persia must be burdened by a peace which permits the renewal of stealthy advances towards their frontiers, either military, or disguised as commercial or scientific. Nothing provokes aggression so easily as tracts of territory left to ferment in misrule.

We lift up our eyes north and east, south and west. The raging of the nations and the vain tossings of undisciplined peoples seem sinking into rest. It looks as though the Holy Land will be situated in a great calm, the centre of a far-spread peace. It is at least worth noting that, at a time when their inheritance is being restored to the Jews, there is good prospect that the nations of the earth will secure the peaceable possession of the lands of their several occupation. The Balkan States will find some common solvent of their feuds. Italy, Greece and Yugo-Slavs are willing to accommodate one another. Armenia, Arabia and Persia will respond to new influences. India is awakening to the high responsibilities for which British training has been fitting her, and which the part she has taken in liberating Mesopotamia and Palestine devolve upon her. Japan and China are listening to the new ideals of the West, transcending

in practical brotherhood more than Buddha or Confucius ever dreamed about. The Africans discover that they, too, have done something, their labour is at last consecrated. Humanity run wild must be cultivated and made fruitful. During the process perhaps all undeveloped Africa will benefit by periodical inspection and report from the point of view of the Continent as a whole and of the higher ethics. Unless there is some sort of self-acting machinery, interference will be difficult.

If the Allied Powers will steer by the compass of God's Word and will remain faithful to their own promise to restore the Jews to Palestine, if they will recognise that this breaking-up of Empires and destruction of world powers has been foretold as the necessary preparation of the nations for this restoration, and that there never can be permanent peace among the nations till the vineyard of God's husbandry is dressed by its rightful owners—then they will find, as they have already experienced, that blessing will descend upon all nations.

The destruction of Jerusalem was the most important event to our Lord's mind at the commencement of the "Times of the Gentiles." Its deliverance is the issue of the throes of many centuries and of the agony of this world struggle. The Jew may be a poor creature, but he is the son of the Most High. This was the reason given to Pharaoh why he must obey and let Israel go free. (Exod. iv. 22, 23.) And he is still beloved. (Rom. xi. 28.) The Jew was called

out of Egypt. So was the Lord Jesus Christ. (Matt. ii. 15.) So were our armies.

The Jews and the nations are standing at the cross-ways of a prophetic period. The sign-post indicates Life or Death and leaves the choice to the traveller. One road leads to the Millennium of the Kingdom of Christ with Satan bound. The other road brings to the tyranny of Antichrist with Satan let loose. The Lord Jesus does not rule by fatalism. Saul need not have lost the kingship, nor Solomon the ten tribes, nor the Jews Palestine. Had the Israelites followed Jehovah, had the Jews accepted Jesus as the Christ, the course of history and the times would have been changed. Till man's choice, after full knowledge, is freely made, Jesus Christ, the King, waits—then metes out blessing or judgment. Time is in the balance. That the choice is foreknown makes no difference. That cannot influence the choice.

Whether the Jews can be entrusted, and how soon, with the full possession of Palestine depends upon the temper evinced by the Jews towards other races and creeds, Christian or Moslem, Chinese or Indians. If, like the Crusaders, they are out to keep Palestine for themselves, even by keeping themselves apart and out of sympathy, they too will fail. The nations, including Arabs and Indians, have paid for the land with their blood. It is being delivered to the Jews without price. The world awaits the generous response of the Jews. We believe it will not be lacking at first. To be enduring, their leaders will search into

the past and determine to discover the causes of past failures. To proclaim that God is one is not enough. Who is God? Who turned the heart of the Nations to restore the Jews? The Nations will answer, Jesus Christ. He taught us to love Righteousness. We see in vision, and it may come shortly, the world's population of uncounted millions bow at the Name of Jesus and their mighty and most noble assembled on the spot where He was crucified to crown Him Lord of all. In faith, we see the Jews the heralds to summon the Nations to this glorious Victory. For the New Testament is the Temple of pure gold, built upon the foundation of the Law and the Prophets, into which the Nations have entered and found strength to fight with Michael and His Angels against the Dragon and his angels. Few soldiers have fallen on the fields of battle, who have not taken a look at the Cross on Calvary.

Before the Jews can hope to rule Palestine, they have to learn to love one another. They have been brought up differently, they belong to different families. It will not be easy to dwell together in unity. Jews from Britain, from Germany, from France, from Russia, have been trained under widely separated ideals of morality and methods of government. They have lived at varying altitudes of political and ethical thinking. Their university has a great task to face. It has to produce the first Jewish statesmen. It cannot succeed without the Shekinah, the Holy Spirit, the Light of the New Testament.

No League of Nations can maintain peace, however hopefully they may set to work. A generation will arise which knows not Joseph and does not remember Joshua. When Solomon began, he was wise. When he was prosperous, he turned to folly, and enemies multiplied. The Jewish nation is being materially born, but from their spiritual rebirth will issue the Millennium of Peace. The hardening or blindness is to cease with the close of the "Times of the Gentiles" (Rom. xi. 25 ; Luke xxi. 24), that is to say, when the four great empires of Daniel's vision are swept away. Seeing that it is the speech of the Nations to crown Jesus King, will not He now say to the Jews, "Ye are my brethren, ye are my bones and my flesh, wherefore then are ye the last to bring back the King?" (2 Sam. xix. 11, 12.)

We, too, have to make a decisive choice. We are offered the leadership in the new earth by establishing the Kingdom of Christ among ourselves. The blood of our sons has been poured on the earth and they, clad in the white and glistening robes, wait to see what value we set upon their sacrifice, and on the Christ behind Whom they ride. Surely we shall wash and be clean from the defilements of character which have weakened our strength. "We cannot maintain an A1 Empire with a C3 population." Nor can we retain the respect of the populations of the Dominions and of our vast Dependencies unless the Homeland is sweet and clean, sobriety and purity in its streets, the Bible and Prayer in its families.

Some imagine we can get along without a king. We are not as other nations. Our King keeps our Empire together. Were the King ignorantly pushed aside, the personal tie that binds the millions of India, Egypt and the Sudan would be snapped and they would not long tolerate our rule. Nor would the Dominions consent to be governed by us. They have their own Parliaments. In the heart of the King all have an equal place. He is the one shepherd of many widely scattered flocks.

We have been trying by faith to discern Christ Jesus on the bridge piloting the Nations, in spite of the delays and hindrances of faint-hearted and often mutinous crews, across the storms of centuries into the New World of His Kingdom. What of His Church? or, rather, the cracked mirror which distorts His Glorious Image to the world so that men cannot believe His message, "Love one another." (John xv. 17.) As long as the churches are in opposition, their followers will hate one another, and their differences foment wars and civil divisions. Therefore, the churches have deprived themselves of the office of peacemakers in this war. Yet they are the children of God, and there is much to encourage. The British Empire and the U. S. America are the lands where evangelical churches have exercised most influence, and it is just from these populations that the loftiest thoughts as to Government by Righteousness, the Sanctity of Promise, and clean fighting have found expression in unselfish action. If the Government of

India is justified by the loyalty of India, the Church can point its accusers to the present conversion from the material to the spiritual of whole continents. The British Empire and the U. S. America are prepared instruments which the Lord Jesus Christ is evidently using to establish His Kingdom. With the rescue of Palestine and the Birthright given back to the Jews, a baptism of spiritual vision and power is descending upon the English-speaking peoples. The utterances of their leaders have been kindled by fire which has touched their lips, taken, while the thick cloud of prayer was ascending, from the golden altar.

The Church has a new opportunity. The triumph of Righteousness over wickedness is evident. The power of prayer is manifested. What will be the attitude of the Church of Christ to the Jews and Palestine? Will the Church grudge because the Jews may reap where the Church has ploughed?—because the Jews will be admitted at the eleventh hour to the Gospel ministry on the same terms as those who have borne the heat of the long day? Is there no faith? Must the Jews be converted before they can be helped to return to Palestine? The question is important, because just as the Church did not exert leadership in peacemaking, so she has not been the first to bring the Jews back. The blessing of unity is coming on the nations and on politics. As yet, it is withheld from the Church. Peace and unity, like the dews of Hermon, to be permanent, must descend from the Church upon the world. (Ps. cxxxiii.)

The ideals which are uplifting mankind have come from the lips of laymen. The Y.M.C.A., the Y.W.C.A., and the Red Cross have been the channels through which the nation has ministered to the soldiers, and it may be that these organisations will be the means used to supplant public-houses and to furnish crowded areas with the love and comfort which will testify that Christianity is a live thing.

The Allied Nations have been knit together by the war till they could agree to one commander, to pool their finances, to supply one another's need so that no one should suffer while another is full, to lay aside every weight that hindered the one aim, to beat the foe. Are the Churches so indifferent to the shadow of Antichrist that they cannot eat together at the Captain's Table, or suffer an officer of one arm of the service to address men belonging to another arm, or recognise each other's commission? Must they continue to scramble for the bodies and the money of the laity? The answer depends on the attitude of the Church of Christ towards the Jews and Palestine. The blessing is withheld till the Promise of God is honoured and obeyed by His Church.

By common consent of the Allies a sincere peace cannot be based upon international bargain or exchange of captured pawns. It must not re-rivet chains upon long-oppressed peoples, nor re-consign rescued tribes to inhuman masters. The peace is a recognition of human rights, a rectification of wrongs, however longstanding—tolerant of no prescriptive plea by tyrant or robber.

This peace is the Jubilee of the centuries. Every nation is being restored to its inheritance and its liberty. The curse on the removal of ancient landmarks is receding. Such a peace is of God. It is the new-born child of the travail of this Armageddon, where Righteousness has fought with wickedness and has beaten it to its knees. There may the enemy find salvation !

Where can a God-given peace be signed ? Not upon the soil of Germany the criminal, nor of Austria the oppressor, nor of Turkey the assassin, nor of any neutral country that came not to the help of the Lord against the mighty. There is one land pre-eminently the land of sheep and shepherds, where the Great Shepherd of the sheep of all countries walked up and down and taught all the world Righteousness. There is a city in that land, the City of Peace. All the many battles and massacres and crimes of Jerusalem, all the sin-stained site, all the horrors and abominations its hills have witnessed, are blotted out of remembrance by one bloodstained spot where the Prince of Peace died that wars might be no more, that Love might be victor over hate. Where have our boys on all Fronts directed their gaze ? For Whom have they fought ? Where else can the Peace that is from God and to be dedicated to God be signed but beneath the shadow of the Cross, on Olivet, in Jerusalem ?

Meeting the Spiritual Need of the Jews.

SIR ANDREW WINGATE, to whose interest in the Jewish people the foregoing pages bear abundant testimony, is President of the British Society for the propagation of the Gospel among the Jews. This Society was founded in 1842, upon the initiative of the

Revs. Robert Murray M'Cheyne, Dr. Andrew Bonar, Ridley Herschell,

and other prominent evangelical leaders, who were concerned for the evangelisation of the Jews. Its interdenominational nature is emphasised at the present time by the thoroughly representative character of its Committee.

During the long period in which the Society has borne its witness to Israel in our own land and in many others great numbers of Jews have come to see "the light of the knowledge of the glory of God in the face of Jesus Christ," and the work is still being carried on in most of the large Jewish centres in this country and in several places abroad.

A Wonderful New Era is Opening before the Jews Now

that they are expressing as a near and confident hope their ancient wish, "Next year in Jerusalem;" and believing that this constitutes a new opportunity for service the Committee have decided upon an extension of their work, and are opening new mission stations both in Mesopotamia and Palestine. A missionary has been appointed to the former station, where medical and evangelistic work is to be done, preaching and healing going hand in hand, and in Palestine a Bible School is to be established in which the whole Bible

will be taught—the Old Testament in the light of the New—and in which the wonder of prophecy as it has been, is being, and will be, fulfilled will be set forth. Since “the entrance of His Word giveth light,” who can doubt that this ministry will be used of God to lead many of His ancient covenant people to see in Jesus not merely the greatest of their sons but their Messiah and Saviour?

The Work of the Society is Very Varied.

An important branch of it is that of the Medical Mission, and in London over 14,000 visits were paid to our dispensaries during the year 1918. The Gospel is preached both in the Society's Mission Halls and in the open air; the Jews are visited in their homes, factories, lodging houses, etc.; educational, Bible, and other classes are conducted in evening schools at various mission houses; and a wise distribution of copies of the Word of God and of Christian literature in Hebrew, Yiddish, and other languages is made. In this connection it may be mentioned that the translation of the New Testament into Hebrew was made for the Society by the Rev. Isaac Salkinson, one of its missionaries, and this translation has been the means of leading many Jews to faith in Christ.

It is also worthy of notice that the Society provides in its

“Home for Aged Hebrew Christians”

for the maintenance of certain aged servants of the Lord Jesus Christ, who in some cases “suffered the loss of all things” upon confession of their faith in Him, and whose old age is brightened by this expression of Christian love and sympathy.

Full information concerning the scope of the Society's operations will be gladly given by the Secretary, Rev. FRANK J. EXLEY, 9 Great James Street, Bedford Row, London, W.C., by whom also contributions for the work will be gratefully received.

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